

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 40.

PHILADELPHIA, WEDNESDAY, OCTOBER 5, 1887.

WHOLE NO. 2752.

Entered as Second-class Matter in the Post Office, Phila.

## THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,  
PHILADELPHIA, PA.

For TERMS, See BUSINESS DEPARTMENT.

## Poetry.

### Nothing to Do.

"Nothing to do" in this world of ours,  
Where weeds spring up with the fairest flowers,  
Where smiles have only a fitful play,  
Where hearts are breaking every day!

"Nothing to do," thou Christian soul,  
Wrapping thee round in thy selfish stole.  
Off with the garments of sloth and sin!  
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay  
On the altar of incense, day by day;  
There are foes to meet within and without;  
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach  
The simplest forms of Christian speech;  
There are hearts to lure, with loving wile,  
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,  
The precious hope of the Church's need;  
Strength to be borne to the weak and faint;  
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,  
"Follow thou Me in the path I tread."  
Lord, lend Thy help the journey through,  
Lest, faint, we cry, "So much to do!"

## Notes.

If men would attend to church business as they attend to their own individual business, church work would be better performed, and churches would be more successful.—*Methodist Recorder*.

THE person of Christ is the rock of the Church. The person of Christ and the work of the Spirit—with these two and the love of God—with these three all things are ours—chance and change, life and death, things present and things to come, only be we patient, fully persuaded in our own mind, yet doing all things with charity, so shall we represent Him to our age, whom to know is life, whom to serve is freedom. "When the morning was come He stood on the shore." The unrecognized Presence—that is the dawn; "every eye shall see Him"—that is the sun rising. The Sun never sets, and the healing of humanity is in His wings.—*Dean Vaughan*.

A WELL-FLUNG stone from David's hand found the soft spot in Goliath's forehead. It does not follow that every youth is a David, or that every stone from his hand will be well flung. The ostentatious announcement of discourses to "answer Huxley" or "annihilate Darwin" on the part of novices who have nothing in common with David—not even the "smooth stone"—except only his smooth chin, are at once ludicrous and sorrowful. The sorrow, however, touches a deeper chord than might be at once suspected. It is not in discussing skepticism alone, but in dealing with the tremendous and delicate issues of theology itself, that such schoolists force one often to say, "Sir, thou hast nothing to draw with, and the well is deep."—*Homiletic Monthly*.

Who can estimate the value of a chance word, in the sense in which there is such a thing as a chance? Upon the silence occasioned by the sudden stopping of a street car, there fell these words: "So long as you can contribute to the pleasure, happiness or comfort of any human being, you are of importance in the world—and no longer." Whatever may have been the object of these words, the thought reach-

ed the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world.—*Sunday-school Times*.

## Communications.

For The Messenger.

### A Practical Subject After All.

Mr. Editor:—To most of us it would, no doubt, seem that, in its general bearings, a revival of the old question as to whether our blessed Lord was "peccable" or "impeccable," is almost idle; but to my mind it is clearly visible that much of the steady growth of the fruits of holiness which characterizes Christian life is closely connected with a tacit assent to the impeccability of the Saviour; and in this way: Not long since I was astonished to hear from one, who has been ordained to preach the Gospel, the unqualified statement "that the Lord Jesus is not imitable" by His followers, because He is divine. At once there came into my mind the significant utterance of Jesus' own lips to His disciples, "The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father;" and also the injunction of the apostle; "Be ye perfect as our Father in heaven is perfect." But does not the same conception substantially prevail to a large extent in practical Christian activity? Not unfrequently in trying to enforce the truth that Christ is our *absolute* example; that we are never safe in stopping short of Him for our guidance in meeting every conceivable kind of challenge that comes to us in this world, whether it be in resisting evil, or practicing positive virtue, I have found the generality of my hearers ready with the reply: "Well, but Jesus was divine, whereas we are human and finite; and thereby He attained a harmony with the will of God which we cannot hope to reach, because of the advantage which He has over us."

But if that is true, is the patient, dutiful, holy life of our Lord any more to us than a lifeless finger-board would be? and how can we sanction such an idea with the holy Gospel as our authority! We need but follow aright the course of our blessed Saviour's personal development, and it must be apparent to us that His divinity was not primarily operative in His becoming our righteousness; indeed, the more attentively we reflect upon the matter, the more will we be forced to admit that, in showing us the path of life, the divine factor in Jesus' personality was quiescent—not disjoined from, but quiescent in His human, so far as the human was adequate to the demands of the redemption work, and only when it proved inadequate, did the divinity become predominantly active. His personal habits attest this; and it is an undisguised feature of all His exercise of His miraculous power.

Another fact which, I think, bears significantly in this connexion is, that in what we call the "crisis" of His life, His special conflicts with temptation, the ministration of holy angels to Him was not granted at the opening of the struggle; but only after He had personally determined Himself toward the temptation; and what else can this mean than that it was not primarily *superhuman* agency which gave Jesus victory over the temptation?

If now the question be raised whether it was by purely human might, uninfluenced by divine power, the answer is, "No!" with this understanding: that the human consciousness of Jesus was, in the process of His personal development,

sanctified by the presence of His divinity in gaining a complete apprehension of His heavenly Father's will, and subordinating Himself wholly to that will, the result of which was such a fund of piety in His soul that when the crises of temptation came, He met them from this standpoint and overcame them, upon which, He received the approving and elevating ministration of angels. Now the vital point for us here, the truly practical interest of the subject is, that through the provision of Christ, we are situated exactly like Him. With His image formed in us; yea, with Him *abiding in us*, in the fullness of His glorious personality there is a divine element in our constitution as well as a human; there is none the less a process of quiet, retired training in our life, the design of which is to bring about in us that perfect knowledge of, and subordination to, our heavenly Father's will which will enable us to meet all crises of temptation with such a reserve of piety as will place us at once in the most thorough identification with the good; and the standard for us here cannot be lower than that which governed our Lord. The absolute *indivisibility* of the good itself ought to settle the question; but, added to this, we have the unequivocal utterance of Jesus that His life must be our unmodified example.

Away then with such ideas as that, because it was impossible for our Lord to fail of duty, and possible for us, it will do for us to actualize His righteousness in fragmentary form!

Let all of us, His followers, believe that St. John was not indulging in a rhetorical dash when he said that our Christ was tempted in all points like as we are; let us trust the integrity of this blessed Christ more than to think that He would bid us take Him for our only example when He had an infinite advantage over us; and never aspire to anything less than the perfect conformity to the good which He attained in human flesh.

Perhaps one word yet is necessary to secure this article against a misunderstanding. There could hardly be a greater folly than for any of us to expect to attain to the perfect obedience of Christ by one bold leap. Such attainment must be the outcome of a progress in our spiritual life, but we can never rest short of Christ as the aim.

For the Messenger.

### The Bible and Christian Doctrine.

Some time during the spring of the present year Mr. Henry C. Bowen, of New York, addressed a letter to Prof. Egbert C. Smyth, D.D., of Andover Theological Seminary, requesting him to furnish for publication in *The Independent*, without note or comment, a list of the passages of Scripture which are relied on as proof of the doctrine of the universality of Christian probation. With this request Prof. Smyth declined to comply. While he was willing and anxious to present, through one of his colleagues, the "Scriptural reasons" for the view on this subject held by the professors at Andover, in common with a large number of able theological thinkers in this country and a still larger number in Europe, he was not willing to furnish for publication a bare list of texts, as "such a method of discussion would not present the argument in the case," and would therefore not amount to anything.

At this refusal of Prof. Smyth to comply with Mr. Bowen's request a large number of religious journals have expressed great surprise and indignation. Some represent it as a confession of inability to find any Scriptural proof of the doctrine in question. They maintain that it is virtually an admission that this doctrine is without any foundation in the Bible, and that this is equivalent to an admission that it is a mere figment of unwarranted speculation; and then they go off, a number of them at least, into denunciation and vituperation of the Professor, who is supposed to be so wicked and perverse as wilfully to teach for doctrine the inventions and theories of men. Of this kind of stuff, selected from twenty-four different religious papers, of

various denominations, *The Independent* of September 1, publishes nine closely printed columns.

We refer to this case now not for the purpose of discussing the particular doctrine of probation in question, but rather for the purpose of exposing what we believe to be a false view of the nature and office of Holy Scripture and of its relation to Christian doctrine. No doctrine could ever be established by any such mechanical use of Scripture as that which was here proposed. What would have been the effect if a list of proof-texts, bearing upon the doctrine under consideration, had been selected and published? In the public mind it would have left this doctrine precisely where it stood before. Those who favor it, would have perceived in these texts confirmatory evidence; while those who oppose it, viewing the texts from a wholly different standpoint, and interpreting them in a different sense, would have perceived in them either no evidence at all, or contradictory evidence.

The same result would follow if any other Christian doctrine or truth were treated in this way. Take, for example, the doctrine of the Trinity, or of the atonement, or of justification by faith, or of infant baptism. Which one of these doctrines could be demonstrated, so as to silence all opposition, by a mere array of Scripture passages without note or comment? If such a thing were possible, then Unitarians, and Congregationalists, and Romanists, and Baptists ought long since to have been converted to the same faith. The Unitarian is well aware of the passages of Scripture on which the Trinitarian relies as proof of the doctrine of the Trinity; but he holds that these passages, rightly interpreted, do not prove what they are supposed to prove. So the Baptist is aware of the passages usually quoted in favor of infant baptism; but he holds that these passages, and denies the conclusion derived from them.

The fact, then, that a proposition or doctrine cannot be established by a mere collection of texts of Scripture, without argument or reasoning, is no proof that such proposition or doctrine may not be true. It is not necessary that a doctrine should be "expressly set down in Scripture," in order that it may be entitled to be received as truth; if it be deducible from Scripture by "good and necessary consequence," that is all that is required in order to give it validity for Christian faith. And the most fundamental and important of Christian doctrines rest upon this latter kind of scriptural proof: they are inferences which Christian thought has drawn from Scripture, not direct statements of Scripture. And so, on the other hand, the fact that a proposition or doctrine may have in its favor a few literal quotations of Scripture, torn from their meaning, is no proof of its truth. The most monstrous and the most absurd propositions in ethics could be established in this way. Take, for instance, the saying of Christ: "If any man cometh unto me, and *hate*th not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life—also, he can not be my disciple." Taken without explanation, and without reference to its context and to the general spirit of the Gospel, what would this text teach? Or taken in a similar way, what would be the meaning of that command of Christ addressed to the rich young man: "Go and sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven?" Treated in this way almost any passage of Scripture could be turned into a "letter that killeth;" and a man may, therefore, well hesitate to publish, in reference to any disputed point of doctrine, a collection of bare texts, to be manipulated afterwards by a hostile critic who would be sure to turn them into nonsense, if not something worse.

The idea of proving any doctrine by means of such formal, mechanical use of texts, implies a total misapprehension of the nature and office of Holy Scripture. The Bible is not a repertory of infallible proof-texts for the establishment of dogmas, but an inspired record of a progressive divine revelation, serving to bring the

Christian mind into direct communication with that revelation, and enabling it to derive therefrom spiritual life and light. The word of God as contained in Scripture enlightens the soul; and then it is the enlightened Christian soul or mind that evolves articles of faith and doctrine. The Bible is thus a book of spiritual life. Its words are words of life, not dead materials to be mechanically joined together in the construction of dogmas. The words or statements of Scripture are not like stones, that may be taken from a quarry and fitted into a building without regard to the place from which they were taken and the position which they occupied there. The very fact that the revelation which the Bible records was a progressive one, and that the Bible was composed, not by one man, but by many, in different languages, and in times and places remote from each other, should be sufficient to banish the thought of any such mechanical use of it. The idea of such use would imply a notion of verbal inspiration, that is not justified by a thorough study of Scripture itself, and that is no longer held by any considerable number of Christian scholars. What is sometimes called the self-interpreting or self-illuminating quality of Scripture does not consist in any supposed capability of yielding its meaning by a mere formal comparison of words and sentences occurring in different places. This would be like the idea of explaining the writings of Plato by forcing into his words the meanings which they may have in Homer, or Hesiod, or Aristotle. That would be absurd; and it is equally absurd to suppose, for instance, that St. John may be explained by forcing into his words the sense which they may have in Isaiah, Jeremiah, or Paul. The self-illuminating quality of Scripture does not consist in any such formal process of self-explanation, but in this rather that the light in which any of its parts may be understood proceeds from no other source (such as tradition, or an infallible church) than its own central life and spirit.

"The words that I speak unto you," says Christ, "they are spirit and they are life." And they are that now as really as when they were first uttered. They possess the power of illuminating, of animating and quickening the soul as much now as they did then. And it is, doubtless, in this power of quickening and illuminating the soul rather than in any quality of formal infallibility pertaining to its separate statements, that the inspiration of the Bible consists. The Bible was not merely *given* by inspiration of God, but it *is* inspired, and always remains inspired. It is *theopneustos*, that is, in-breathed of God in the beginning, and breathing of God now. In the inspired Scripture the mind of God still meets the mind of man, enlightening, guiding, elevating and purifying it. Thus inspired Scripture serves to put us virtually in the same position in relation to divine revelation in which its authors stood, so that we may be, to the extent of our capacity, moved by the same inspiration, thinking the same thoughts and experiencing the same emotions that belonged to their authors.

This idea of inspiration involves nothing like the notion of a literal embodiment of the Holy Spirit in the letter of Scripture. It may be illustrated by reference to the kindred conception of *genial inspiration* in the sphere of art. A work of art is said to be *inspired* when it excites in the beholder something of the same emotion that filled the soul of the artist when producing it. A poem, for example, is a product of genial or artistic inspiration when it tends to produce in the mind of the reader the same artistic ideals, the same sentiments and emotions that animated the mind of the writer. Such poem was not merely produced by inspiration, but it is inspired; and the inspiration consists in the quality of putting the mind of the reader, as far as its capacity will permit, into a state akin to that of the poet. Now how would any one go about constructing a system of aesthetic doctrines, or developing a theory of beauty? Would he begin by selecting passages from the poets, for example, and by collation and comparison



son of these expect to arrive at canons or rules of art? No, but he would so study the existing poetic models as to penetrate into the spirit or life of poetry, and out of that spirit he would develop the theory of the art. In doing so he might make use of "proof texts," but these would serve the purpose of confirmation rather than of origination of aesthetic doctrine.

Now it is in a similar way that the Bible serves for the development of Christian doctrine. The Bible is inspired in that it brings the Christian mind into direct communication with the divine revelation and awakens in the susceptible soul the same religious ideals, the same religious feelings, emotions and sentiments that filled the souls of the prophets and apostles who were the first witnesses of the revelation. And the Christian student by the sympathetic study of the Bible penetrates into the spirit of this revelation; and out of this spirit are gradually developed the doctrines of Christian faith. There is in this process a union of the analytic and the synthetic methods of thought, such as is necessary everywhere in order to the attainment of valid results. The consideration of fact is not neglected; but these facts are not supposed to establish anything until they have been viewed in relation to the whole body of facts which constitute the organism of divine revelation. It appears hence that the establishment and proof of a doctrine are not to be accomplished by so cheap a process as a mere production of texts without a note or comment. And to call for texts in such form, in support of any doctrine, would be about as absurd as to demand the proof of any aesthetic truth in the shape of quotations from Shakespeare.

It is only as thus interpreted in the light of its pervading life and spirit that the Bible can serve as the rule of Christian faith and doctrine. In other words, it is the spirit of the Bible as a whole that constitutes the rule of faith. Should it be said of this idea that it makes the rule of faith to be something indefinite and vague, and uncertain in its application, we would reply, in the first place, that this is true also of the notion which, on the ground of verbal inspiration, regards individual texts as measures of individual doctrines. Single texts are not so plain that they may not be understood in different and contradictory senses. Of this fact the history of exegesis affords abundant illustrations. It might be said, then, that in this sense the Bible is as useless as a rule of faith as in the other. But to the charge of indefiniteness we would reply, secondly, that while we admit it, we hold that there is no help for it. The rule of faith is not like a carpenter's rule which compels every one using it to make the same application of it. The earth is the rule of geological faith; but in its application men may differ. So the Bible is the rule of Christian faith; and in applying this men may differ, but they are responsible for the way in which they do apply it. The attainment of Christian truth is a moral, not a physical, process.

W. R.

For the Messenger.

### Rouen, the Cathedral City of France.

*Mr. Editor:*—Leaving merry England let us cross the channel and enter France, taking the long passage via New Haven and Dieppe. No more gardens and trailing vines of variegated colors, but Lombardy poplars and rows of stone walls; more monotonous and less picturesque. You miss the graceful English cottages and agricultural thrift, and have a more primitive husbandry. Maize, wheat and rye are the cereals, and the climate being of a more even temperature, grapes of all varieties are the staple production of the soil. The labor is confined to the weaker sex, and along the roadside you find women doing the menial labor of men. France is a military republic and the young men are in the army. Nothing is so astonishing as the sight of the degrading of labor. Along the railroads the red flag is held by women and you wonder that outside of the drill-room and cafes, men can be found to do any farm work. This is so extraordinary that the mortality in peasant life is great and the overburdening of women tends to shorten life. Statistics show that the life average is much below the normal.

Railroading is similar to England, in compartment cars; only you are confronted with tax-gatherers who levy tax on your baggage and scrutinize your luggage with less ceremony and courtesy than on English soil.

The ride is one day from London and you reach Rouen by night. It is three hours ride to Paris; most tourists break their journey at Rouen. This part of France was originally overrun by the Northmen, a race of Scandinavians and Danes, in the reign of Charles the Bald, who plundered the country, devastated Paris and made encroachments into England as early as A. D. 845. In A. D. 885 Rollo became Christian, repaired the city of Rouen, which twice had been destroyed, and marrying the daughter of Charles the Simple, acquired by dowry the provinces of Normandy and Brittany. In the plaza at Rouen I saw the statue to Rollo, the ideal governor of that day.

In the 15th century Henry V. of England possessed almost the whole of France after the victory at Agincourt. Charles VII. rescued France from England, and with the aid of the Maid of Orleans, Joan of Arc, succeeded in restoring Normandy to France. Though Joan was tried as a

sorceress and burned at the stake at Rouen, not a visitor that stands at her tomb and surveys the colossal column, but despises the treachery and brutality of England and the weakness of the French king and bishop in consenting to her ignoble death. Time, however, has placed her memory above the wrath of man, and the heroine stands out higher as years roll on. She won by her enthusiasm and faith in the power of an idea. The thought of freedom will ever bring to the front the one who is destined to lead to glory and renown. She was the star—the beacon light pointing to the higher plane before which the armies of the oppressor made no advances, but crumbled and fled in dismay until every city surrendered to her valor. This column seems a just retribution; she the idol of the French people; her king and bishops execrated and despised for their treachery and weakness.

Rouen is a quaint manufacturing city and one of the maritime ports of France. The Seine divides it in half, and the city itself runs back to an elevation, which gives it its beauty of situation. The new part of the city is massive in structure and its roadbeds are solid Belgian blocks. Near the quay are the hotels Anglerterre and Albion, and adjoining the parks, which ornament every city in France. They are the breathing spots, and in them the French enjoy themselves in the amusements incident to French life. It was a fete day. Bands of music and fire-works enlivened the scene. This was my first insight into French customs. Men and women, with a don't care look, just what they feel in the common lot; somewhat Epicurean, eat, drink and be merry-feeling all round.

Next day taking our seats upon the omnibus, we made a survey of the city. It is unique; some of the buildings are very ancient and the approaches are intricate. The houses are built with courtyards and the main entrance enclosed with the "conciierge," to inspect or admit as he sees proper. The streets are so narrow that it would be impossible for two vehicles to pass abreast, and with an outstretched hand you could touch the wall on each side. The sanitary condition of the city was fearful; a commingling of odors that would rival Cologne itself. A few years ago cholera decimated many of its inhabitants. After seeing the city as it was, I wondered that even one was spared the plague. The sewers pour their contents into the Seine, a dirty, stagnant stream, and the exhalations from the surface are simply horrible.

The mills seemed to be busy manufacturing calico and linen, and the working classes happy. It was noon as we went by them, and as the jolly men and women passed down the street singing, and voluble speech, laughter and repartee, you could appreciate the French character in the self-satisfying conduct of the working classes, whom the small wages did not disturb.

Rouen is noted for its magnificent cathedrals. Three of note, especially that of St. Ouen, the most artistic structure in France, not excepting the Notre Dame in Paris. The cathedral proper is more massive, and on account of its antiquity and cloisters, with its huge doorways, and Moorish architecture, and bas-relief statues, remarkable; yet when compared with the fine tracery and flagree work, vine and flower, it sinks into insignificance aside of this more modern structure. Its dome is iron and of immense height. Near by stands the colossal statue of Joan of Arc, and up the elevation the monument to Grevy and the French Republic. The Parliament House in which Henry VII. and Charles VII. and royalty disported in the days of their triumph is now occupied by a school of art, and all reliques of royalty, except one over the doorway, (a bas-relief of Henry VIII.) have passed out of sight. In the Grand Plaza is an equestrian statue of Napoleon I. the cynosure of all eyes, and on it the Frenchman lingers with pride that commemorates the glory of France.

The Norman architecture seems to follow wherever these adventurers located. You see it in the south of England and all through France. It followed William the Conqueror after the battle of Hastings, and you have a fine specimen in the cathedral of Chester. These cloisters marked the ascetic age after the crusaders' return. A spirit of religion led to the building of cathedrals, and people shut themselves up in cloistered convents in works of supererogation. This spirit continued until Henry VIII. dispossessed the convents, appropriated the money and established the Church on its present basis.

The whole of France is a military camp. Here I saw the 1st infantry at morning drill. The men are small in stature and the evolutions are not in accordance with our ideas of military discipline. More like raw recruits. France is evidently on the brink of a great conflict. Such is the distrust of the Germans that few venture to assert their nationality. Were it not for this incubus, France with her resources would be the strongest government in the world, but harassed by fear, and ground down by taxes and war burdens, she will never reach our prosperity or attain the ends of a true republic in which the people are sovereign. A system of espionage follows in the wake, and paid spies and a subsidized press shackle the people in the toils of a tyranny worse than an absolute monarchy. It is the shadow of freedom only.

Having exhausted the sights of this ancient city—its halls of learning and art are numerous; its gardens specimens of horticultural taste and beauty, and its old asso-

ciations, ever renewed, in the rapid review of the past and present, we bid farewell to its precincts to reach the 3 P. M. train for Paris—the city, *par excellence*, of the world, and in which are centered the beauties of the known world.

To a traveler, no one will feel at home in a country with a language dissimilar to his own, and the strange customs break up the romance of travel. In this respect the American can only find comfort in his own language and a nearness to England, which is so foreign on French soil.

I am yours truly, D. S. GLONINGER.

For the Messenger.

### Missionary Work.

[A paper read before the Missionary Association of Northern Illinois, at Cedarville, August 17th, 1887.]

*My dear missionary friends:*—It affords me great pleasure to meet with you for the first time, in your Classical missionary festivity. I have read a number of accounts of your missionary gatherings in the different congregations within the bounds of Northern Illinois Classis during former years; and judging from present appearances, the spirit of missions is still alive in the hearts of the many friends gathered in this beautiful grove this morning. The missionary work is a grand and glorious work; a work commenced and engaged in by the Son of God. Christ Jesus, the gift of God; was the first missionary sent by God, in the fulness of His love; for the salvation of men. It is a work of love. For God so loved the world that He gave His only begotten Son; that whosoever believeth in Him, should not perish, but have everlasting life (John 3:16). God is love. Christ Jesus, the Son of God, who being the brightness of His glory; and the express image of His person, gave Himself a sacrifice for the great cause. Since the Son of God humbled Himself to this great work and the angels of heaven vied with each other to minister to His need, and were sent by Him to minister to His saints, then we should surely not be indifferent in seeking to bear our part of the work for the advancement of His kingdom in the world. They who labor in Christ's kingdom shall not labor in vain. The work, however, is attended with great trials of faith and patience. But the reward is sure. We shall reap, if we faint not. Since then Christ has gained the victory over the last enemy and His cause is a living one, and the apostles, disciples, Church fathers, fathers and mothers, were blessed in their labors of love in the past, it will not do for us to leave off and rest where our fathers and mothers ceased their labors and entered into their rest. So then my Christian friends, let us take counsel together this day and seek out a field wherein each one may use his or her talent and means for the advancement of the cause which is God's cause, and therefore a good one. The Macedonian's cry still comes to us, "Come over and help us." Chicago, Sioux City, Des Moines and a number of other places could be mentioned in Iowa, Kansas, Nebraska or Dakota Territory, and also in our own beautiful State of Illinois, and throughout all the States in the Union where missions might be established, if we had the men and means. So you see we have a great work before us in the home field, to say nothing of the foreign work. There are still eight hundred and fifty-six millions of heathens, and only about one hundred and twenty millions Protestants, eighty-four millions belong to the Greek Church, one hundred and ninety millions to the Roman Catholic Church; ten million are Jews; one hundred and seventy millions of Mahomedans. When our eyes are open to such a vast field of work, we may exclaim, "what can we do? when there is so much to be done yet," and try to excuse ourselves and do nothing, as many do, because there is a sacrifice to be made.

But your presence assures me that you are not of the number that do nothing for Christ's cause. Then, as your past history has shown that you have labored in Christ's vineyard, and that the grace of God proved sufficient to overcome former difficulties, may you be inspired this day with greater zeal, to do the work entrusted to you by your Divine Master. Since our pastors and people have succeeded in organizing missionary societies in their congregations, the work of missions has been making commendable progress, affording an opportunity for every member of the church, both old and young, to engage their talents and to give of their means for the cause of missions. Every intelligent member can see that the labors of our missionaries and gifts of our people have been blessed by the baptism of the Holy Ghost. The fruits of their labors can be seen throughout the United States, and in foreign lands, where we have established missions.

My dear friends, we have great reason to rejoice in the success of our faithful missionaries in Japan. By the grace of God a great and grand work has been done by them, within the last eight years. We now can count hundreds of members where we had none eight years ago. Brother Gring and wife, Moore and wife, Brother Hoy and our missionary ladies, Misses Poorbaugh and Ault, have been blessed in their labors of love, in that benighted land. But what they accomplished was not done without a great sacrifice on their part. It was no small sacrifice for them to leave parents, brothers, sisters, friends

and their native home, to go to a heathen land nearly ten thousand miles from their home, not knowing whether they would ever be able to return to see their friends again. It was no small sacrifice of time and labor for them to acquire the language of the Japanese, so that they could speak to them in their own tongue and prepare them for the reception of the Gospel. But it was a sacrifice for Christ's sake, and Christ owned and blessed it. No great work is accomplished in the home field without a sacrifice.

And here you will please indulge me in a few statements of experience as a pastor's wife, who spent eighteen years in the missionary work in the home field. Twenty-three years last spring, my husband received a call from a few Reformed members in the State of Indiana. The call was only a verbal one, and was as follows: Come and preach for us six months, and we will not let you starve. The call was accepted, and we started on our journey with a horse and buggy, and in due time we arrived in our new home, a distance of 175 miles from my parents. The good people did not leave us starve, but before we worked up self-supporting charges, it became necessary, frequently, to ink the threadbare places on my husband's clothes, that he might appear respectable in public, and my own dresses I worked over as often as they would bear, but I was then as you see me to-day: not very stylish. After a number of years of hard work, long rides and exposure to all kinds of weather and roads, two charges were formed out of the congregations organized by my husband. But you will please bear in mind that during this time we did not receive any missionary aid; and it was quite a frequent occurrence, that we were obliged to shift for weeks without one penny in our pockets. But we still had our friends, and in the midst of our trials we also had our encouragements. In our mission work in Iowa, we fared better as to money, as we received some missionary aid, but owing to impaired health caused by long rides and exposure, we were obliged to quit the mission field and seek a field with less travel and exposure. Our present field does not require so much travel. But we have not forgotten our missionaries, and still feel that we owe a duty to them and the cause of missions. But what I have related in regard to our own trials, I have no doubt but many and similar are the trials of other missionaries and their families, as well as those who are laboring to build up our young institutions of learning, and those of our faithful pastors, who are laboring on small salaries. I do not believe that our people would leave the cause of missions to suffer as they do if they could see the sacrifices made by our faithful missionaries. O! that we were all inspired with the spirit of Christ, so that this work would be carried forward with greater zeal.

MRS. M. BAIR.

### Family Reading.

#### The Price of a Drink.

"Five cents a glass!" Does any one think That that is really the price of a drink?  
"Five cents a glass," I heard you say,  
"Why, that isn't very much to pay."  
Ah, no, indeed, 'tis a very small sum  
You are passing over 'twixt finger and thumb;  
And if that were all that you gave away,  
It wouldn't be very much to pay.

The price of a drink! Let him decide  
Who has lost his courage and lost his pride,  
And lies a groveling heap of clay  
Not far removed from a beast to-day.

The price of a drink! Let that one tell  
Who sleeps to-night in a murderer's cell,  
And feels within him the fires of hell.  
Honor and virtue, love and truth,  
All the glory and pride of youth,  
Hopes of manhood, the wreath of fame,  
High endeavor and noble aim.  
These are the treasures thrown away  
At the price of a drink, from day to day.

"Five cents a glass!" How Satan laughed,  
As over the bar the young man quaffed  
The beaded liquor, for the demon knew  
The terrible work that drink would do!  
And before morning the victim lay  
With his life blood swiftly ebbing away;  
And that was the price he paid, alas!  
For the pleasure of taking a social glass.

The price of a drink! If you want to know  
What some are willing to pay for it, go  
Through that wretched tenement over there,  
With dingy windows and broken stair,  
Where foul disease, like a vampire crawls  
With outstretched wings o'er the mouldy walls.

There poverty dwells with her hungry brood,  
Wild-eyed as demons for lack of food;  
There shame, in a corner, crouches low;  
There violence deals its cruel blow;  
The innocent ones are thus accursed  
To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all,  
The sacrifice would, indeed, be small!  
But the money's worth is the least amount  
We pay; and whoever will keep account  
Will learn the terrible waste and blight  
That follows the ruinous appetite.  
"Five cents a glass!" Does anyone think  
That is really the price of a drink?

—Josephine Pollard, in Harper's Bazar.

### "He's Coming To-morrow."

BY HARRIET BEECHER STOWE.

"The night is far spent; the day is at hand."

My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire, is it almost over? is the day at hand?

Again: "They shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, look up and rejoice, for your redemption is nigh."

Coming? The Son of Man really coming, coming into this world again with power and great glory? Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see Him coming?

So our minister preached in a solemn sermon; and for moments at times I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of bank directors on Monday evening, and Mrs. Goldwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had noticed the extravagant toilet of Mrs. Pennymann.

"So absurd," she said, "when her income, I know, can not be half what ours is! and I never think of sending to Paris for my things; I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a sermon! so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by-the-by, don't forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind that I was thinking of them every now and then in church; and that was so wrong of me!"

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for that coming we ought to feel and live differently from what we do! Do we really believe what we hear in church? or is it a dream?"

"I do believe," said my wife earnestly, (she is a good woman, my wife), "yes, I do believe, but it is just as you say. O, dear! I feel as if I am very worldly—I have so many things to think of!" and she sighed.

"I am sure that I am very worldly. After a pause I said: 'Suppose Christ should really come, and it should be authoritatively announced that He would be here to-morrow?'

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators and chief councilors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

"O!" said my wife earnestly, "if I thought our money separated us from Him I would give it all—yes, all—might I only see Him."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will see Him some day," said I, "and the money that we are willing to give up at a word from Him will not keep Him from us."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of something just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men standing at the corners of the streets and discussing an impending something with suppressed voices.

I heard one say to another, "Really coming? What? To-morrow." And the other said, "Yes, to-morrow He will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully on his neighbor as if to say, have you heard?

Suddenly, as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale, tremulous, phosphorus radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confiding love as I said, "Tell me, is it really true? Is Christ coming?"

"He is," said the angel. "To-morrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror! Come with me."



## II.

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems and foreign furniture, and costly pictures and articles of *virtu*—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow and spoke:

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"O John!" said the woman turning toward him a face pale and fervent, and clasping her hands, "how can you say so?"

And as she spoke I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off. What does He want of me? I'd be willing to make over—well, three millions, to found an hospital if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is He not our best Friend?"

"Best Friend!" said the man, with a look of half fright, half anger. "Mary, you don't know what you're talking about. You know I always hated those things. There's no use in it; I can't see into them. In fact, I hate them."

She cast on him a look full of pity.

"Can not I make you see?" she said.

"No, indeed, you can't. Why look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine; and to-morrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, the whole, not to have Him come these hundred years." She stretched out her thin hand toward him, but he pushed it back.

"Do you see?" said the angel to me solemnly; "between him and her there is a 'great gulf fixed.' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates him, but because he hates Christ."

## III.

Again the scene changed! We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-clothes as they talked in soft, baby voices. "When mother comes she will bring us some supper," said they. "But I'm so cold," said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in if that man would pay her." "What a bad man he is!" said the oldest boy; "he never pays mother if he can help it."

Just then the door opened and a pale, thin woman came in, laden with packages.

She laid all down and came to her children's bed, clasping her hands in rapture.

"Joy! joy, children! O, joy, joy! Christ is coming. He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"O, mother! will He take us? He will, won't He?"

"Yes, my little ones," she said softly, smiling to herself; "He shall gather the lambs with His arms, and carry them in His bosom."

## IV.

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusation, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a monster unto many, but Thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here to-morrow."

She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture:

"Come, Lord, and judge me; for Thou knowest me altogether. Come, Son of Man, in Thee have I trusted; let me never be confounded. O! for the judgment seat of Christ!"

## V.

Again I stood in a brilliant room full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance; but they looked troubled.

"This seems to me really awful," said one with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "It seems so sudden—when one never dreamed of such a thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman. "O, I have so longed for it!"

"The great gulf," again said the angel.

## VI.

Then again we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Baptist, Presbyterian, Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "He is coming; He will settle all. Ordinations and ordinances, sacraments, creeds, are but the scaffolding of the edifice. They are the shadow; the substance is Christ." And hand in hand they turned their faces when the morning light began faintly glowing, and I heard them saying together, with one heart and voice: "Come, Lord Jesus! come quickly."—*Words and Weapons.*

## A Strong Church.

"Is it a strong congregation?" asked a man respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six!"

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of five, or five hundred members."—*Ex.*

## Safe and Watching for Others.

A friend told me that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man. "I am not afraid. We never think of ourselves here."

"Never think of yourselves! How is that?"

The reply was a good one: "We know that we are perfectly safe, and only think of having our lights burning brightly and keeping the reflector clear, that those in danger may be saved."

Christians are safe in a house built on a rock which cannot be moved by the wildest storm, and in the spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperiled ones may be guided into the harbor of heaven.

## Two Ways of Looking at Things.

We all graduate at the university of hard knocks. Misfortune, fatigue, exposure are the professors. Kicks, cuffs and blows are the curriculum. The day we leave the world is our graduation. Some sit down and cry. Some turn their face to the wall and pout. Others stand up and conquer. Happy the bee that even under leaden skies looks for blossoming buckwheat; wise the fowl that instead of standing in the snow with the foot drawn up under its wing, ceases not all day to pick.

There are different ways of looking at things. Rain drop the first—"Always chill and wet, tossed by the wind, devoured by the sea." Rain drop the second—"Aha! the sun kissed me, the flower caught me, the fields blest me."

Brook the first—"Struck by the rock, dashed off the mill-wheel." Brook the second—"I sang the miller to sleep. I ground the grist. O! this gay somersault over the wheel."

Horse the first—"Pull! pull! pull! This tugging in the traces, and laying back in the breechings, and standing at a post with a sharp wind hanging icicles to my nostrils." Horse the second gives a horse laugh—"A useful life I have been permitted to lead. See that corn. I helped break the sod and run out the furrows. On a starlight night I filled the ravines and mountains with the voice of jingling bells and the laugh of the sleigh-riding party. Then to have the children throw in an extra quart at my call and have Jane pat me on the nose and say 'Poor Charlie.'"

Bird the first—"Weary of migration. No one to pay me for my song. Only here to be shot at." Bird the second—"I have the banquet of a thousand wheat

fields, cup of the lily to drink out of, aisle of the forest to walk in, Mount Washington under foot and a continent at a glance."

You see how much depends on the way you look at things.—*Rev. T. De Witt Taft.*

## Youth's Department.

## Our Autumn Muster.

Hark! the muster call is sounding  
Over dale and over plain;  
By the hill-side, through the valley,  
Winds again the loud refrain.  
Summer's peerless days are over,  
Autumn follows in her track,  
And the school bell's lordly summons  
Calls an eager army back.

Ah! through all the passing ages  
Kings have sent their mandates forth,  
And, responsive to the summons,  
From the south and from the north,  
From the eastward and the westward,  
All the land her legions sent,  
To the cause of king and kaiser  
Her best flower of manhood lent.

Ah! how gallant were the chargers!  
How the glittering harness shone!  
Every warrior felt the glory  
Of the case he made his own.  
But with all the pomp and splendor,  
What was that array to this?  
Little feet so young and tender,  
Lips yet warm with mother's kiss.

Yet they are our main defenders;  
In those helpless little hands  
Lies a power that ne'er was wielded  
By the strongest conqueror's bands.  
Watch them coming from the hillside,  
Watch them gathering from the sea,  
Falling into line wherever  
School or college chance to be.

Every autumn they shall muster,  
Bringing back a glorious spoil—  
Strength and courage—from the country,  
To be spent in winter toil.  
Ah! God help the hapless nation  
Where no bands like these are found  
Answering gladly to the summons  
When the autumn school bells sound.

—*Harper's Young People.*

## The Miracle.

One day in spring the boy Solomon was sitting in his father's garden, and looking at the ground in deep thought. Then Nathan, his teacher, came up to him and said: "Of what are you thinking so earnestly under the palm-trees?"

The boy raised his head and answered: "Nathan, I wish I might see a miracle!"

The prophet smiled and said: "That is a wish which I also had in my younger days."

"And was it granted you?" asked the prince eagerly.

"A man of God," Nathan began, "came to me carrying a pomegranate-seed in his hand. 'See,' said he, 'what will come from this seed.' Thereupon he made a hollow in the ground with his finger, laid the seed in it, and covered it. When he lifted his hand again, the earth opened, and I saw two little leaves come out. But scarcely had I seen them, when they shut up together, and became a round stalk, enclosed in bark, and the stalk became visibly higher and thicker."

"Then said the man of God to me: 'Give attention!' and while I looked, seven branches spread out from the stalk, like the seven arms on the candlestick of the altar."

"I was amazed, but the man of God nodded, and bade me be still and observe. 'See,' said he, 'soon new creations will begin!'"

"Then he took some water in the hollow of his hand from the little brook which was flowing by, and sprinkled the branches three times, when behold! they hung full of green leaves, which surrounded us with a cool shade, mingled with lovely odors. 'Whence come these sweet smells to the reviving shade?' I exclaimed."

"Do you not see," said the man of God, "the purple blossoms as they shoot from the green leaves and hang down in clusters?"

"I was about to speak, but a gentle wind moved in the leaves, and strewed the blossoms all around us, as when the snow floats down from the clouds. Scarcely had the blossoms fallen, when there hung between the leaves the red pomegranates, like the almonds on Aaron's rod. Then the man of God left me in deep astonishment."

Here Nathan paused. "Where is he?" asked Solomon eagerly. "What is the name of the godly man? Does he still live?"

But Nathan replied: "Son of David, I have told you an allegory."

When Solomon heard these words, he

was much disappointed, and said: "How could you deceive me so?"

But Nathan went on: "I have not deceived you, son of Jesse. See, you may look at all of which I have told you, in reality, in your father's garden. Does not the very same take place on every pomegranate-tree and other trees?"

"Yes," said Solomon, "but unobserved and in longer time."

"Then answered Nathan: 'Is it therefore less a divine work because it goes on in silence and unnoticed? I should think it was therefore the more divine.'

"First know Nature," he continued, "and her works! Then you will easily believe in a greater, and not long after wonders at the hand of men."—*The Pansy, from the German of Friedrich Krummacher.*

## A Famous Orphan Girl.

Once upon a time a little orphan girl lived with an ill-tempered old woman named Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair plaits, and whenever Sarah took them to market to sell them, she would lock the door and keep poor Johanne a prisoner until she came back. But Johanne was a good girl, and tried to forget her troubles by working as hard as she could.

However, one fine day, she could not help crying as she thought of her loneliness, but noticing the cat as neglected as herself, she dried up her tears, took it up in her lap, and nursed it till she fell asleep.

Then she opened the window to let in the summer breeze, and began to sing with lighter heart, as she worked at her plaits. And as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen.

The neighbors told her about Johanne, and the lady placed her in school. Then she was entered as a pupil elsewhere, and in the course of time, under the name of Jenny Lind, the "Swedish Nightingale," became the most famous singer of her day. —*Little Folks' Magazine.*

## Beginning Work.

It is time for you all, boys and girls, to be looking up your books and almanacs; for this is the end of the vacation season, and another year of serious work is to begin. To the most of the world, indeed, the autumn season is a much more natural ending of one year and beginning of another than is made by the arbitrary division between the months of December and January. Harvest-time is, of course, the real end of the farmer's year; and agriculture employs directly a very much larger number of persons, the world over, than does any other single occupation. Moreover, the almost universal custom of vacation-taking has now made the summer the season of dull and slow trade, between two active seasons; and for that reason the autumn is now, for most branches of commerce, the real beginning of the business year.

But we have not yet told the whole story. The most important single class of persons in this great land is that to which you belong, that of the boys and girls who attend school. According to the census of 1880, there were little more than seven and a half million persons engaged in agriculture, and less than ten millions employed in all other occupations—mechanic arts and manufactures, trade, transportation and the professions. In the same year the public schools of the United States were attended by almost exactly ten million pupils, and the average daily attendance was more than six and a quarter millions of boys and girls. For all of these, if they have improved their time, the summer vacation marks the end of their connection with one school, or with a class in that school; and when they return in the autumn they are promoted to new books and new studies.

Play and rest, at proper seasons, are essential to the production of "a sound mind in a sound body." But the object of having that sound mind and sound body is that the possessor of them may be enabled to do that work in life for which his tastes and talents fit him. He is "to serve the present age." Rightly considered, his period of rest is not so much a device for his amusement as it is a preparation for further work. He rests in order that he may afterward work longer and do better service. So now, every boy and girl should be turning with fresh enthusiasm to the books that have been forgotten during many weeks, and consecrate the health and vigor obtained in that period to

the serious work which they must perform in order to fit them to carry on the work of their fathers and mothers.

The steady annual promotion is a grand stimulus to exertion. The primary scholar moves up into the grammar school, and the mysteries of geography, of weights and measures, of verbs and nouns, are opened to him. His older brother begins to decline *musa*, and is taking the first step in that toilsome but pleasant road which leads to a "liberal education." Little Mary will take, this month, her first lesson in fractions, and sister Estelle, who is looking forward to beginning French, is sure she shall fail when she writes her first school-composition, but is determined to do her best. The freshman becomes a sophomore, and the young miss who has her ambition to go beyond the teaching of the public school, is about to enter the academy or the ladies' college. Thus it is promotion along the whole line—new studies, new associates, a little more deference from the juniors, a little more authority and influence in the community, another round of the ladder reaching to knowledge, to eminence, to usefulness.

Let it be a good year for you, boys and girls. Let play and rest have their proper place, in the background, until next summer, when you may again send work into exile and give recreation the place of honor.—*Youths' Companion.*

## Be Courteous, Boys!

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal, again.

"Do you enjoy that?"

"O! I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then, you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke:—"A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added:—"Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—*Well-Spring.*

## Pleasantries.

There is a story going around of a New York dog which eats tacks. It probably arose from his having been seen to bite his nails.—*Boston Commercial Bulletin.*

They have discovered a worm in Germany that eats steel rails. Call it the Jay Gould; there is nothing that will gobble a railroad quicker.—*Boston Commercial Bulletin.*

It is lucky for a certain New England State that the theft of 4,000,000 acres of land reported by Surveyor Julian, occurred in New Mexico instead of Rhode Island.—*Chicago Herald.*

Bobby was inspecting the new baby for the first time, and his dictum was as follows: "I s'pose it's nice enough, what there is of it," he said without enthusiasm; "but I'm sorry it ain't a parrot."

"Hi! you dropped a brick up there!" shouted a pedestrian on whose shoulders one of these articles had fallen from a three-story scaffold. "All right," cheerfully responded the bricklayer: "you needn't take the trouble to bring it up."

A tortoise recently found had engraved on its shell "Adam, year 1." The man on whose property the tortoise was found recognized Adam's signature. Adam used to drive team for him, but he can't imagine why he didn't add the other three figures—386.



## THE MESSENGER.

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We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, OCTOBER 5, 1887.

An account of the installation of Rev. W. Walenta as pastor of the new German church in Brooklyn on the 28th ult., has been received. The work of our brethren in and around New York seems to meet with encouraging success.

A correspondent informs us that "arrivals after the opening week have increased the additions to the various departments of Ursinus College to the following figures: Theological Department, 9; Collegiate, 22; Academic, 21." We are glad to hear it.

An interesting statement in regard to the "Alliance among the Reformed in Germany," has been furnished to the *Independent*, by Dr. Charles E. Knox. It has been crowded out of this week's MESSENGER, but we hope to give it place in our next issue.

It will be seen from an announcement made in another place that Mrs. Swander has agreed to pay the salary of Bro. Schneder for eight months, beginning not later than Jan. 1, 1888. This is the second handsome contribution from Dr. Swander's family, but it must be supplemented by other funds if the Missionary is to go to his field without delay. Much depends upon prompt payments now.

### Decease of Rev. George H. Martin, D. D.

A card received just as we were going to press, announces that Rev. George H. Martin, D. D., died at his residence on Sunday night, September 18th, in Timberville, Va., and was buried at Woodstock, on the following Tuesday. It appears that he kept no record of his ministerial work, but the public service of such a man can be easily traced, and a more extended account of his life has been promised to us. Dr. Martin's ministry has identified him with the Virginia Classis through many long years, and thoughts of him will linger long in the memory of his brethren.

### The Pope's Jubilee.

The Pope's Jubilee receptions at the Vatican commenced last week, and the offerings of the Roman congregation were received by His Holiness who gave his blessing in return. Some difficulty has already occurred growing out of the fact that medals were issued bearing the inscription "Pope Leo XIII. Pontifex et Rex." The Roman police seized these on the ground, that Leo although acknowledged to be Pope, was not king. The Vatican protests against the seizure, and professes to be able to point out the law of guarantees which recognizes the papal right to the title of sovereign. The whole affair shows how jealous the Italians are of the secular power.

### A Strange Suggestion.

The question as to the use of fermented or unfermented wines in the communion, still seems to bother many earnest people, and the temporary editor of the *Presbyterian* has this curious suggestion: "Where a Church is divided and cannot agree on one or the other use both." This would seem to imply that there might be two cups, and each communicant asked which he prefers. With this titling of mint and anise, the institution itself will be likely to be underrated and neglected.

Many profess to have weak consciences and weaker appetites, that will not allow them to partake, under certain conditions, of a sacrament which Christ ordained for giving strength to His people. Every one will, we think, try to get the purest juice of the vine, for such a holy purpose as the Lord's Supper; but the idea of making purity to consist in non-fermentation, and above all the idea of staking Christ's institutions and the Bible's advocacy of "temperance" on such an issue is not only foolish but dangerous.

### Ye Olden Time.

Among the interesting publications of the "Centennial Week" was an exact reproduction of the Federal Constitution as it was printed in the *Packet*, when first presented for the consideration of the people. The quaint type and general appearance of the document, give evidence of the time at which it was framed. The *North American*, which is the legitimate successor of the *Packet*, and has maintained its identity among all the variations of name, goes back one hundred years through its files and gives with the *fac simile* some facts which show the progress of the century. It says:

"Turning back to the files of September, 1787, one finds some curious things. For instance, on the 13th of September the ship *Pigou* arrived in Philadelphia with 'the very latest foreign advices, forty-days from London.' Now we get the same columns of news in forty-five minutes every night! Communication here at home was not very rapid either; for our issue of September 15, 1787, gives a letter from Fredericksburg, Virginia, dated September 6, telling that 'the Indians are very troublesome and have recently killed forty families on the edge of North Carolina.' This old paper is filled with advertising, which we hope was profitable, and we celebrate its centennial in that respect with a good deal of self-satisfaction! The news is not very plenty nor very interesting, though there is an account of an expedition to recover treasure from the St. Pierre d'Alcantara, lost in the Bay of Biscay, which reminds one of more recent efforts. Of course at that time—two days before the adoption and four days before the promulgation of the Constitution—of the first printed copy of which to-day we give the *fac simile*—there was a fever of excitement about the new form of government therein proposed. So in this issue of September 15, 1787, we find semi-editorial prophecy of the future in the shape of two sets of paragraphs, part of which are presumed to appear nine months later if the Constitution be rejected, the others at the same time if the federal government be approved. The evils to follow rejection were to be chronicled in many forms: such as the destruction of property values, the decline of industries, and the execution of public officials by tyrannical successors! The adoption of the Constitution was to make a record of peace and plenty, advantageous treaties with other countries and general prosperity. Two of these latter paragraphs, presaged to appear in June, 1789, we give: 'Such are the improvements in the roads in this State since the establishment of the federal government that several loaded wagons arrived in this city in two days from the town of Lancaster.' And the following which might well have been published in June last: 'We hear that the honorable Thomas Esq., is appointed to deliver the anniversary oration in September next in honor of the birthday of our present free and glorious federal Constitution—a day that cannot fail of being equally dear to all Americans with the 4th of July, 1776—for while this day gave us liberty, the 15th of September, 1787, gave us under the smiles of a benignant Providence a government which alone could have rendered that liberty safe and perpetual.'"

"The majority of the advertisements in this hundred-year-old newspaper are fairly paralleled by those of to-day, but there is one curious card in which the advertiser announces the 'arrival of a camel; a curious animal much spoken of in Scriptures.' And he tells the public that they can see it at 6d per head. A day or two later another zoological curiosity is heralded as 'a kitten, of brutal creation, with the head and shoulders of a cat, the hind parts of a rabbit, and two tails. Admission, children one penny; children almost grown, 2d. Ladies and gentlemen what they please.' A hundred years from now, who will be laughing at our primitiveness, our habits and our customs?"

### "The Origin of the Reformed Church in Germany."

A copy of this book, which we announced a few weeks ago, has come into our hands through the courtesy of the estimable author, Rev. James I. Good, D. D., and we take pleasure in calling attention to it in our editorial columns. It is a volume of 507 pages, issued in good style by Daniel Miller of Reading, Pa. It is embellished with fourteen illustrations, one of which is an instructive map of Germany in the XVII century. There is an index of dates as well as one of names, places, etc., which will be helpful for reference.

In an appendix our author gives an exceedingly interesting and valuable statement in regard to the present state of the Reformed Church throughout the world—the territory it occupies, its numerical strength, &c. This "bird's-eye" view is what we have long wanted, and it will serve a good purpose. The discouraging feature brought out in this part of the book is the prevalence of rationalism among the churches in Europe. It seems strange that the Free Church of Scotland should find it necessary to send missionaries to Geneva to bring the people back to the old faith.

The main body of the book sets out to give "not a history of doctrine, but a statement of facts" in the early life of the Reformed Church. Yet it deals largely in what would be called doctrines and practices. It could not help that because upon these things everything hinged. The estimable author will pardon our candor in saying that some of the statements will not be universally accepted. The points involved have been thoroughly canvassed during the last thirty years, and different men have come to different conclusions in regard to them. The book speaks mainly of the Reformed Church as over against the persecuting Lutherans, without much reference to the strong protests she made against the Romanists who forced the Palatines to burn their own houses and plow up their growing corn. And to show the reformation within the reformation is the especial design of Dr. Good, but even in representing this, our Church may be put in an unfavorable light. We kindly submit for instance, that it reflects no credit upon the discrimination of our Church, to say "When she left the Lutheran Church she left the Gloria, the Litany, Lent, &c., behind her." And it is no credit to the intelligence or catholicity of our Church now to add, "any attempt to introduce them into the Reformed Church is going back to the very principles she then renounced. These things are Lutheran not Reformed. The introduction of these things into the Reformed Church is bringing Lutheranism into the Reformed Church." (See note, p. 454.) The new Directory of Worship adopted by the General Synod in the interests of peace, contains the Gloria and the Litany, without admitting the statements just quoted. Fortunately this question is settled among us beyond the possibility of renewed strife.

Except a few such unfortunate deliverances, which will be received with some abatement, the book is exceedingly interesting. The details of the history are minute, and many facts and incidents are brought out with a freshness that will be sure to attract readers. Orders for the book should be sent to the publisher, Daniel Miller, Reading.

### The Preacher and his Audience.

It is not for the preacher to complain of the dulness and apathy of his audience. It is far more appropriate, and far more wholesome, that any inattention upon the part of his hearers should lead him to condemn himself instead of them. The proper use of the apathy of the hearers is to stimulate the speaker to greater exertions to overcome it; which it is his business to do. We cannot deny that there is much good sense in the reply which an old deacon made to his pastor, when the latter complained of the listlessness and inattention of his congregation. The deacon said: "Hungry sheep will look up to the rack if there is hay in it." There is much force, also, in the answer which an old lady made to her pastor when he complained of her for having fallen asleep during the sermon. Her plea was, that she could not help it. Whereupon he sarcastically suggested that she should put some snuff in her pocket to keep herself awake in church. Whereupon she, with equal if not superior sarcasm, suggested that he should put some snuff in his sermons!

Dearly beloved brethren, let us lay these things to heart. Let us see to it that there is hay in the rack; that there is snuff, or the spiritual equivalent of it, in the sermon. Let us read our own condemnation in every nodding head. When we see a hearer dropping off into sleep, let us say to ourselves: "There he goes again! Alas, alas! And it is all our own fault. We ought to have made this sermon so interesting, so impressive, so pungent, that that man should have had no power at all to go to sleep." Thus shall we turn the inattention of our hearers to the best possible account.

We are speaking, of course, of the average man. There are, no doubt, exceptional cases, concerning which the preacher ought not to torment himself. There are, it may be a few, whom Gabriel's trumpet could hardly keep awake. Of these we do not speak.

Nevertheless, the fact remains, that there are audiences and audiences; that those who hear are not without responsibility; that the character of the preaching depends in large measure upon the disposition and attitude of the listeners. Public speaking is not a thing independent; the product exclusively of the speaker. It is the joint product of the speaker and his audience; with which the latter have as

much to do as the former. The relation between the speaker and his audience is a very deep and mysterious one. In a marvellous way, they act and react the one upon the other. For good public speaking, the two must be blended together; the speaker must be identified with his audience, and they with him. Without receptivity and sympathy on the part of his audience, the best speaker is bereft of his power.

All great public speakers have recognized this law, of the speaker's subjection to, and dependence upon, his audience. Demosthenes, in his greatest oration, gives expression to it; he says that eloquence depends quite as much upon the audience as upon the orator. Mr. Gladstone states the same law when he says that the orator gives back to his hearers what he has received from them; that it is his business to give back to them as rain what he has received from them as mist. If this be so, that speaker is in a bad way who receives from his audience nothing at all.

This is something for audiences to consider. Let them, also, acknowledge their responsibility and bear their burden. Let them not suppose that they are utterly and absolutely passive in this transaction. By their very attitude toward the preacher, they may do much, either to help or to hinder. During vacation, we heard an interesting sermon from the text, "Take heed how you hear," in the course of which the preacher said most truly that, "many of the poor sermons that are preached are manufactured in the pews." Some audiences do much to help the preacher. They are quick and eager; sympathetic and responsive; helpful and inspiring. They are like wings to the preacher. Others are like mill-stones round his neck.

O hearer, take heed how you hear. Be not a hearer of the mill-stone kind. Help your ministers in this glorious work of preaching the Gospel. See to it (for this you can do) that your mood be receptive, your attitude kindly, sympathetic, responsive. In listening to the preacher, be not captious, critical, fault-finding. Be on the look-out for something good, and you will find it. We like the spirit of that man who said he found something good in every sermon; if there was nothing else good, the text was! J. S. K.

## Communications.

### Meeting of the Board of Missions.

The Tri-synodic Board of Missions met in Harrisburg, September 21st, in the Second Reformed church.

For the information of the Board and to note unfinished business, the minutes of the Executive Council for the year were read and also the minutes of the last meeting of the Board.

The superintendent's report was taken up and appropriations to our fifty missions were voted, as will be seen from the report itself published as a supplement to the MESSENGER. For want of men and means the Board did not feel justified in forming a new mission of Enterprise, Kansas, now a part of Abilene mission, although the latter should have the pastor's entire time.

The superintendent's report should be carefully studied, for it gives a great deal of information in regard to the work of the year.

One of the most important acts was as follows: "Believing that our missions in California and Oregon can be more successfully carried forward either by the Board of the Synod of the Northwest and the Central Synod, or by the Board of the German Synod of the East,

Resolved, That the Executive officers of this Board be constituted a committee to make a transfer of said missions to either of said Boards, if acceptable to one or the other, upon the following terms:

1) This Board agrees to contribute the annual sum of \$2,000 toward the support of said mission work three years, said sum to be paid into the treasury of the accepting Board in quarterly payments of \$500 each.

2) Any trust-funds which this Board has invested in these missions shall be secured to their original objects.

Resolved, That the three Synods be requested to authorize this action.

A year ago the Synod of the United States authorized this Board to pay a certain sum to the West Philadelphia mission, but provided no funds. The Board asks the Synod to make such provision.

A committee was appointed, with Elder D. S. Keller of Bellefonte, Pa., as chairman, to prepare a paper, asking the co-operation of members of the Church to secure the passage of a bill in Congress to reimburse the congregation at Winchester, Va., for damage done to their church by its occupation by United States troops during the war.

Rev. D. B. Shuey, superintendent in Kansas and Nebraska, was instructed to concentrate his labors upon some of the more important points named in his report; and he is now to take pastoral charge of one of these points in Kansas or Nebraska, to be selected by the Council.

The Executive Council was authorized to loan Grace mission in East Baltimore, of which Rev. D. P. Lefever is pastor, \$350 on first mortgage, pay within ten years in such instalments and at such rate of interest as

may be agreed upon by the Board and the mission.

Plymouth, Hazelton and Freeland missions, by request of the old East Susquehanna Classis, were enrolled.

The *Missionary Herald* will be continued as at present, namely, published in Philadelphia, but under the editorial control of the Executive Council.

Several minor items of business failed to receive attention for want of time, and the Board adjourned without a quorum, having been in session only a day, entirely too short a time to give due attention to the work in hand. Accordingly the Executive Council has sent to the three Synods an overture, asking them to require their members of the Board to remain long enough at the yearly meeting to attend deliberately to all the business claiming their attention.

### A Worthy Example.

As an introduction to the following earnest appeal of the Secretary of the Board of Foreign Missions for aid to send forth the Rev. Mr. Schneder to Japan, it is proper to mention the fact that Mrs. Dr. Swander has again placed the Board and the Church under great obligations by her liberality. Only a few months since she, with her husband, gave the money for the purchase of the lot in Sendai on which the Mission buildings are to be erected, and now she extends further aid. Will not this example stimulate others in the Church to contribute the necessary funds for sending Brother Schneder forth, and in relieving the financial embarrassment of the Board? The following letter will explain itself. D. V. H.

FREMONT, O., Sept. 19th, 1887.

REV. D. VAN HORNE, D. D.

Dear Brother—Mrs. Swander requests me to ask of you, and through you as the President of our Foreign Missions, the privilege of paying, through the Treasurer thereof, for the first eight months, beginning at a date not later than January 1st, 1888, the salary (\$800) of Rev. D. B. Schneder, our next missionary to Sendai, Japan.

It is not necessary for me to state that I shall rejoice with her in the event that the above request be granted.

Yours, etc., J. I. SWANDER.

### When shall Brother Schneder Go?

He is anxious to go by November 1st, 1887. The Board is willing to send him by that time. Will the Church furnish the means? Unless we can provide a special one thousand dollars for outfit and passage money, he cannot sail this fall. Our mission in Japan needs another missionary. The brethren there plead for it. Shall we send them Bro. Schneder? WHEN?

Please forward your contributions for this worthy purpose to Hon. Rud. F. Kelker, Treasurer, Harrisburg, Pa., before October 15th. A. R. BARTHOLOMEW, Pottsville, Pa., Secretary.

### A Historic Church.

143d Anniversary of the Reformed Church at Brickerville, Lancaster Co., Pa., Rev. D. C. Tobias, Pastor.

This festive occasion was celebrated on Sunday, September 24th, 1887. In the forenoon Rev. Dr. J. H. Dubbs preached a sermon in German from Ps. 48: 12-14, and Dr. T. G. Apple in English from Ps. 16: 6. In the afternoon missionary addresses were delivered by the same, and in the evening the pastor, Rev. D. C. Tobias, preached the historical sermon in the English language, which he announced, would in the near future be (verdeutsch) repeated in the German language.

It was indeed a festive occasion for this historic congregation, whose history dates back for its first organization to A.D. 1744, over 30 years before the American Revolution, 24 years after the first German Reformed minister in this country, John Philip Boehm, began to preach, and three years before the first *coetus* was organized. Rev. Templeman, it seems, was the first preacher, of whose labors in that region Bro. Tobias has prepared an interesting account. The present church building was erected in 1813. It was arrayed in festive dress, and filled with an attentive audience at all the services. Several years ago the writer assisted at a similar celebration in the church at *White Oaks*, a few miles distant.

A neighboring charge to this, Rev. S. Sweitzer's, has given to the church our newly-elected missionary to Japan, Rev. D. B. Schneder. The celebration fell on the 17th anniversary of Bro. Tobias' pastorate in his present charge. The membership of the congregation has increased in numbers considerably during his pastorate, and he has sought to cultivate among them a spirit of liberality, and an interest in the benevolent operations of the church.

Our space forbids us giving at present any, even the most condensed, report of the history of this congregation. A long list of all the pastors who successively served it was placed conspicuously against the wall beside the pulpit, in which were many familiar names. We would like to give this list, but we have not a copy with us, and we cannot reproduce it from memory. We hope, however, that Bro. Tobias will furnish a sketch of the interesting history he has prepared for the MESSENGER. These historic celebrations are truly inspiring, and if duly improved may be a great benefit to the congregation. We are glad to be able to say, that not only this charge of Bro. Tobias', but the other charges in Lancaster county belonging to the Reformed church, are making good progress under the care of their energetic young pastors. T. G. A.

### Notes from Lancaster.

An Interesting Communion in St. Stephen's (College) Church at Lancaster.

—Meeting of the College Delegates to the State Y. M. C. A. in the College Chapel.

On Sunday, September 25th, the first communion of the term was celebrated in the College Chapel. A number of the delegates from the colleges of the State, in attendance at the annual convention of the Y. M. C. A. in Lancaster, were present and joined in the holy communion. There were nine tables of communicants, numbering in all about one



hundred and fifty. The greater portion of these were members of the college church, although a number of the members from the professors' families were necessarily absent, as well as the whole senior class of the seminary, or nearly all, who were filling appointments elsewhere in preaching. Drs. Apple, Dubbs and Stahl were engaged in like manner. We shall endeavor soon to furnish for the MESSENGER the number of communicants in St. Stephen's church, which we venture to say will considerably exceed ONE HUNDRED. Each of the four classes of the college formed a table by itself. Dr. Gast preached an impressive sermon, and Dr. Gerhart conducted the liturgical service from the *Directory of Worship*. It has naturally cost St. Stephen's church some sacrifice of feeling to exchange the communion service of the Order of Worship for that of the Directory, simply because it had become consecrated in all its words by many years' use, but the sacrifice is freely made in a spirit of obedience and loyalty to the authority of the church, and we feel assured that after becoming accustomed to the few changes required, the congregation will find the service in the Directory equally precious. The church of the college and seminary thus cheerfully conforms to the ordinance of the Directory now adopted by the authorities under which it stands, and we trust that all our congregations will do likewise. If such a spirit of obedience and loyalty prevails in all our congregations, the peace and harmony of the church will be practically, as well as theoretically, established on a foundation that cannot be shaken.

On Saturday, the 24th of September, in the forenoon, the college delegates in the State Convention named met with our students in the college chapel, and all joined in a religious service, and sang at the close the hymn,

"Blest be the tie that binds,  
Our hearts in Christian love."

A number of the delegates were entertained by the families of the professors. The whole number of delegates in attendance was over 300, the largest convention, it was said, ever held in the State.

A few of the Theological students are getting ready to attend the next meeting of the Inter-Seminary Alliance at Alexandria, Va. The session promises favorably for the college and seminary in all the legitimate agencies for good that have been organized under the counsel of the faculties, and the students seem to give their faithful attention to the work of the class-room. Professor Schiedt is giving good satisfaction in his department.

#### Missionary Visits.

**Mann's Choice.** On the evening of the 4th of September I was taken to this place to address the people of Pastor Samuel C. Long. The house was filled, and the people who came to hear went away more intensely interested in their Lord's work in Japan. This was to be their last service in the old church, for it was sold in order to build more conveniently in town. I enjoyed meeting here many of my old acquaintances, as well as many of my brother's old members. The occasion was truly a delightful one, and all seemed to enjoy it. The assistance given to aid the furtherance of the cause was \$13.49. I came away to rest for the night with Brother Long, with the words of the beautiful hymn ringing constantly in my ears:

"One more day's work for Jesus,  
One less of life to live."

**German Synod of the East, Phila., Pa.** September 7-12. This venerable and intelligent body of ministers and elders met in Salem's German Reformed church, Philadelphia, Pastor, F. W. Berleman. It was a great pleasure to me to meet with so many of our genial and zealous brethren, and to hear from their lips that richest of all languages to me, the German, which for eight long years in Japan, I had seldom heard. I learned fast, so that at the close I was able to comprehend almost everything that was said. I was very cordially received by all, enjoyed many private conversations with them all, who are able to speak the English language as well. On Thursday evening they held a missionary meeting—home and foreign. Rev. C. Borchert, of Baltimore, gave a very excellent address on the home work, and Dr. Busche, of New York, an able address on foreign work. The earnestness of the doctor in what he said made me suspect that he had himself been a foreign missionary. His excellent and terse remarks were followed by our dear Brother Schneider, missionary-elect to Sendai, Japan. He spoke very nicely in German and had the ear of his audience. His appeal to be sent far distant to the heathen, to which glorious work he was called by the great Head of the Church, was such as I thought no truly Christian heart could withstand. A young man, after having given up father and mother, home, country and friends, for the purpose of preaching to the heathen, the Gospel of salvation, appealing to a Christian ministry and people for a few dollars to send him on, is a sight full of suggestions. On Friday morning opportunity was given me to present the work in Japan before the Synod. I had to speak in English, but I felt all present understood me. Much interest in the work was manifested by the brethren. They took in the situation. On Monday afternoon the report on missions was read. I was present to answer questions and give information. Dr. Gehr made an appeal for Japan and moved a hundred dollars be raised for the purpose of sending on our Brother Schneider. Rev. Kniest, of Philadelphia, moved that pledges from ministers be taken to the amount of four hundred dollars to send the brother forth. Dr. Busche thought they could do better and send out and support a missionary themselves. Elder Gross, brother of the late lamented Elder Gross, rose and urged the raising of the amount named, and said that his Sunday-school would raise \$50, and if they would not he would give it himself. At the close of the meeting the members came up and pledged themselves to the amount of four hundred dollars, from twenty congregations. They also strongly urged the ministers and elders of all the churches to respond to the call. I was informed that something more might be expected. Near the close of the meeting both of us were given an opportunity, by our request, to express our gratitude to them for their wonderful encouragement given to the work. I enjoyed the spirit of all as much and more than the gift. I felt convinced that the work

of the Lord in Japan has no more enthusiastic supporters in the Church than the ministers and elders of this very respected and venerable Synod. I need not say that at 11 o'clock, P.M., we gave our dear brethren and elders good-bye with hearts full of joy.

**Green Street Reformed Church, Phila.** September 11th. On Sunday morning, 10.30, it was my great pleasure to be with this congregation at the request of the pastor, Rev. J. Crawford. Both pastor and people here are much interested in the work in Japan. Their offerings, as I was informed, amounted to \$41, with more to come. The meeting of a number of acquaintances after the service was very pleasant indeed, and the hospitable treatment of the pastors and others very much appreciated.

**Salem German Reformed Sunday-school, Philadelphia.**—At 2.30 P. M. I addressed the school of Rev. F. W. Berleman, in the audience-room. The number of pupils present was between four and five hundred. They sang beautifully in the German language. The pretty little hymn, "Was soll ich Jesus geben," sung by the little ones, was very sweet indeed. All the children took a deep interest in the story I had to tell them of Japanese children and Sunday-schools. When I exhibited the idol and the little Japanese doll, dressed in his beautiful dress, half of the school rose to their feet to see, and after the service, many came up to have a better look at what I had. I enjoyed telling them all I could think of as interesting. I proposed the memorial-room to them, and later on, I was told by the pastor that he thought they would build one. I felt that the little ones of this flourishing and very large school, would do all they can to help on the Lord's work in Japan, and I know we shall not be disappointed.

**First Reformed Church, Philadelphia.**—Pastor, Dr. Van Horne. In this beautiful church, I preached on Japan, in the evening. The rain kept many from attending, but those who were present seemed deeply interested. In one of the memorial windows of the church, is the first Reformed parsonage in Japan. It is very pretty, as are all the windows. After the services, I met a number of very warm friends of the work in Japan. What the offerings were, I cannot say, but I hope they were liberal. Cards were also distributed, and it is hoped that the Sabbath-school will take a room in the dormitory buildings. I was unable to meet with the Sunday-school, but hope to when I return to the city later on, at which time I hope to be able to comply with the requests of many other pastors and Sunday-school superintendents.

On Tuesday morning we left the hospitable home of Dr. and Mrs. Van Horne, who gave us the kindest possible treatment, to attend the meeting of the Executive Committee of the Board of Foreign Missions in Harrisburg, Pa.

I am more and more convinced that the old saying regarding our dear Reformed people, "that they are very slow," is all a mistake. My experience so far has proved to me that our people are as wide awake as others, when they are asked to give, with the reasons for giving properly laid before them. But they will not give until they know for what their gifts are needed. Brother Schneider needs to go soon, and I believe the gifts will be on hand.

A. D. GRING.

#### Corner-Stone Laid at Souder-ton, Pa.

Sunday, September 18, was a happy day for the good people of Souder-ton, a village of over six hundred inhabitants, and situated on the North Penn R. R. The pastor of the Sellersville charge has for some years felt the importance of the erection of a Reformed church at this place, and turned his efforts in that direction. Fortunately his laudable efforts were seconded by his people, and, as a result of their mutual efforts the "Corner-stone of Zwingle Reformed Church, Souder-ton," was laid amid solemn services on the above named date. The structure is to be 50 x 30, of gothic architecture, to be built of brick, and will reflect great credit on pastor and people. The religious services of the occasion were as follows:

At 10 A. M. German services. Sermon by Rev. Augustus L. Dechant, of Pennsburg, Pa. The very appropriate and impressive sermon of Rev. Dechant was followed by words of cheer, well spoken by Rev. Grubb, of Philadelphia, of the Mennonite church.

In the afternoon at 2 o'clock, there was an English service, when Revs. L. C. Sheip and Dechant conducted the liturgical service, the sermon being preached by Rev. A. B. Koplin, D.D., of Hellertown, Pa. The solemn services closed by the laying of the "corner-stone," by the pastor, Rev. J. G. Dengler.

It is a matter of great encouragement that the Sellersville charge is making very commendable progress both in intensive and extensive growth; a fact which reflects great credit on the active, prudent and energetic pastor.

A. B. K.

#### Reunion of Catechumens.

A reunion of the catechumens confirmed by Rev. Dr. I. K. Loos, during his pastorate of twenty years in Christ Reformed church, Centre street, Bethlehem, was held on Sunday, September 25th. Appropriate sermons were preached by the pastor in German in the morning and in English in the evening. The pews were filled at an early hour, and likewise the extra chairs and benches that could be placed. Many stood in the doorways and the vestibule, while others went away for want of room.

The church was tastefully decorated. A beautiful arch of laurel spanned the pulpit, with the date "1867" on one side and "1887" on the other, and the word "Reunion" in large capital letters between.

The order of exercises was elaborate and consisted of an introductory anthem by the choir, an invocation and hymn, the recital of the Apostles' Creed, the Gloria Patri, another hymn, reading of Scripture, Gloria in Excelsis and prayer. The pastor then asked those confirmed the first two questions in the Heidelberg Catechism, which were answered in concert. Then followed the repetition of the Ten Commandments and a hymn, led by the pastor.

Rev. Dr. Loos then ascended the pulpit and cordially welcomed all present. His text was 1st Thess. ii. 19, 20. Before entering on his discourse the pastor gave a brief

account of his labors in his charge. During his pastorate here he baptized 1188 persons, confirmed 472, buried 421, and preached 3119 sermons, besides nearly 2000 weekly and catechetical lectures. He also read the names of 34 confirmants who have gone to their final rest; and then enumerated the occupation of those who survive. They pursue no less than 31 different kinds of toil in the various professions and trades and other kinds of employments.

The sermon and closing prayer ended, the pastor announced that he had received a valuable present, a pair of gold-rimmed eye-glasses and a purse of money, from his people, for which he felt truly grateful. The kindness of those who had decorated the church and assisted in the choir was also acknowledged.

After the usual announcements and a hymn, the benediction was pronounced and the large audience dismissed. Many, however, lingered to listen to the closing voluntary on the organ by Prof. Dale, who had been invited to be present by Organist Edgar A. Peters.—*Bethlehem Times*.

#### Corner-Stone Laying.

The services of the corner-stone laying for a Reformed church at Glencoe, Pa., were held on Saturday, the 10th day of September, 1887. The attendance on the occasion was good, and would, no doubt, have been much larger, had there not been some indications of rain in the morning.

Rev. B. Knepper, of Wellersburg, Pa., and Rev. A. R. Kremer, of Berlin, Pa., were present to assist the pastor in these services. The former preached in the morning and the latter in the afternoon.

The amount of money raised by subscription and collection in cash, footed up one hundred and forty-three dollars (\$143).

The house, when completed, will be quite a fine little frame building, 32 by 50 feet—Gothic in style. The contractor is pushing the work rapidly, in order to get the house completed and ready for dedication by the first of January.

C. H. REITER.

#### A Correction.

The last paragraph of my report as given in the Supplement, September 28th, should have read:

In looking over the work of the year we find in the growth and prospects of our missions and in the spirit of our people reason for encouragement.

The words "for humiliation but also" were stricken out, but in some way were not omitted by the printer. The omission of these words makes the paragraph cheerful, as it should be.

A. C. WHITMER.

#### Resolutions.

Passed by St. John's Union Sunday-School.

At a meeting of the St. John's Union Sunday-school, held in the lecture room of their church, at St. John's, Luzerne county, on Saturday, the 3d day of September, A. D. 1887, the following preamble and resolutions were adopted:

WHEREAS, Our pastor, the Rev. T. Derr, has received a call from the Millersburg charge, of Millersburg, Dauphin county, Pa., and for the purpose of accepting the same, has tendered his resignation as pastor of the Conyngham charge, and

WHEREAS, We all realize that none but a selfish interest can prompt us to retain him when a better field with nobler opportunities is open to him, therefore be it

Resolved, That we accept the resignation which severs our relation as pastor and people with feelings of heartfelt sadness.

Resolved, That the seven years of faithful service rendered by him to this school have been greatly blessed in upbuilding our church, increasing its membership and creating feelings of Christian fellowship and good will among other denominations.

Resolved, That for his ministering to the temporal wants of the poor, and the spiritual needs of all; for the tender solicitude and earnest sympathy which have always brought him to the bedside of the sick and dying; for his efforts in behalf of the education of the young; and for his exertions to ameliorate the condition of suffering humanity at all times and under all circumstances, the members of this charge, and the people of this vicinity owe him a debt of gratitude which they can never repay.

Resolved, That in parting our kindest wishes will ever attend him, and that we commend him to the charge to which he is to minister as one worthy of their full confidence and highest esteem.

L. B. WENNER,  
A. M. KNELLY,  
J. A. DAUBERT,  
Committee.

#### Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

#### Our Own Church.

##### Pennsylvania.

**Will's Creek.**—Harvest Home services were brought to a close in the charge of Rev. C. H. Reiter on Wednesday, the 21st of September. The services were well attended in all the churches, and especially so from the fact that they were all held on week-days, which was something new to many of the people. But we are sorry to say that the thank-offerings were not commensurate with the number of persons present, nor with the ability to give. Some people are very slow to learn the lesson of our Saviour, who said, "It is more blessed to give than to receive." He is always giving, continually, to supply the wants of all creatures, cheerfully and assuredly. Should not man, the noblest of all His creatures on earth—a rational being—give cheerfully and promptly for the reception of those continued manifestations of His love and blessings, which are new every morning and fresh every evening.

**Aaronsburg.**—At the harvest thanksgiving services in this charge, of which Rev. Z. A. Yearick is pastor, the collections amounted to \$90.85—St. Peter's, \$23.68:

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Salem, \$40.03; St. Paul's, \$15.52; and St. Andrew's, \$11.62. St. Peter's also raised \$80 for congregational purposes. Children's Day services were held at Salem and St. Peter's on the afternoon and evening of the 4th ult., at which the collections for missions were respectively \$9.45 and \$8.90. Prof. D. M. Wolf was present at Salem and delivered a very appropriate address. The service published by the Board at Philadelphia was well rendered, with the addition of a number of suitable anthems by the choirs.

**Butler.**—The Reformed church at Butler is not dead. And though it is weak as regards wealth and adult membership, it is full of life as regards charity and orphan children. A stranger entering our church almost any Sunday, might think it was Children's Day; but Sunday, September 18th, was our special Children's Day. As we looked over the little church early Sunday morning, and saw it was almost full of children, we began to feel uneasy, and to wonder where the ladies and gentlemen would sit. But by filling the aisles with chairs all were accommodated. The church was beautifully decorated with fruits and flowers, golden grain and blithesome canaries, with happy faces, old and young. The children recited well. The singing was full of joy and spirit. The services were conducted by the pastor, Rev. D. N. Harnish.

In the evening, Rev. P. C. Prugh entertained the audience with a most happy address.

The offerings, we believe, amounted to about \$30. It was devoted to the Orphans' Home at Butler.

A. H. S.

**Altoona.**—Children's Day was observed in Christ Reformed church, Altoona, on Sunday, September 18th. The chancel and pulpit recess was beautifully decorated with spruce, flowers and fruit. Service No. 1 from the Reformed Church Publication Board was used, and the school united heartily in the responses. There were quite a number of appropriate recitations by members of the school. In the evening the pastor preached a sermon especially suited for the children and youth of the church. The alms amounted to \$59, and will be given to assist in the erection of the Girls' school building in Sendai, Japan.

##### Personal.

The address of the Treasurer of the Women's Synodical Missionary Society of Pittsburg Synod is Miss Bertha Limberg, Butler, Butler county, Pa.

#### Clerical Register.

The P. O. address of Rev. T. Derr is changed from Conyngham to Millersburg, Pa.

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### NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	\$1.50
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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	1.00
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## Miscellaneous.

### Summer's Last Page.

BY MARGARET E. SANGSTER.

Does it sigh in the breezes that summer is past,  
When yet the bright maples are waiting  
their gold,  
When over the hill-slopes no shadows are  
cast,  
And wide o'er the valleys the glories un-  
fold  
Of asters and yarrow and daisies belated,  
Of sumach that burns with the crimson of  
blood,  
When still not a dream of our longing is  
sated,  
And gladly we praise the great Giver of  
good?  
Is summer light gone? Have the summer  
sweets fled,  
While lift the pure lilies their censers on  
high,  
When nothing of all that she brought us is  
dead,  
And only her radiance illumines the sky—  
Not one of her joys faded yet to the ember,  
Nor one of her gifts from our fingers un-  
clashed,  
When the queen of the year is the peerless  
September,  
Whose hand the rich sceptre of summer  
hath grasped,  
Oh! beautiful time when the grapes on the  
vine  
Grow purple with ripeness and perfume the  
air,  
Close by the marshes the cardinals shine,  
And quivers the gentian so fragile and fair;  
Last chapter of summer, we turn the bright  
pages,  
And greet thee with love and the heart's  
brimming bliss.  
For never, in all the procession of ages,  
Thy face wore a smile that was dearer than  
this.

—S. S. Times.

## Selections.

There is a transcendent power in example.  
We reform others unconsciously, when we  
walk uprightly.

There are some who never seem to feel  
any spiritual wants, and who, if they have  
their food and shelter, property and friends,  
would probably never ask the question—Is  
there a God?—Rev. Peter S. Menais.

Yet He was patient—slow to wrath,  
Though every day provoked  
By selfish, pining discontent,  
Acceptance cold or negligent.

—Caroline Bowles.

Trust Him when you cannot trace Him.  
Do not try to penetrate the cloud which He  
brings over you and to look through it.  
Rather keep your eye fixed steadily on the  
bow that is on the cloud. The mystery is  
God's; the promise is yours.—Macduff.

## Personal.

The Rev. Dr. John G. Atterbury, for many  
years secretary of the Presbyterian Board of  
Education, died at Detroit, Mich., the 24th  
ult. He was a brother of Rev. W. W.  
Atterbury, the well-known and very effi-  
cient secretary of the New York Sabbath  
Committee.

The Rev. Peyton Harrison, an aged Pres-  
byterian minister of the Southern Church,  
died at his residence in Baltimore on Sep-  
tember 10th. He was well known through-  
out Maryland and Virginia. For several  
years he lived in retirement in Baltimore.  
He had reached the age of 87.

Mrs. Louise Frances Cuyler, the mother  
of Dr. Theodore L. Cuyler, died last week at  
her son's residence in Brooklyn, at the age  
of eighty-five. On the death of her hus-  
band in 1826, when her son was but four  
years old, she devoted herself wholly to his  
care and education, and has always lived  
with him, being devoted to the religious  
work of the churches of which he has been  
the pastor. She was a woman of strong  
character and strong faith, and was greatly  
loved.

President Carter of Williams College last  
week gave the members of the Sophomore  
Class the views of the trustees on cane-rush-  
ing and hazing; that one of the conditions  
upon which they would be allowed to remain  
in the base-ball league was that all cane-  
rushing and interference with the Fresh-  
men must be given up. He told the class  
frankly that if a man were caught in this  
business he would suffer severely, and he  
hoped that the "cane-brakes and bull-rushes  
on the banks of the Hoosac River were  
cleared away."

## Science and Art.

The pressure of fourteen tons a square  
inch has been found to render soft wood suit-  
able as a substitute for hard wood, as for  
making loom-shuttles.

It is estimated that between 34,000 and 35,-  
000 cubic miles of rain fall every year upon  
the surface of the globe. The rivers carry off

barely one-half; the rest disappears by eva-  
poration, by the absorption of the earth, and  
by being taken up by plants, animals, and by  
mineral oxidation.

The American astronomers who went out  
to China to witness the total eclipse of the  
sun were poorly compensated for the long  
voyage. Soon after the eclipse began the  
whole affair became doubly eclipsed by dense  
clouds, remaining so to the end. The sci-  
entists enjoyed a sensation something like look-  
ing for daylight in a windowless cellar, but  
did not add much to the world's stock of as-  
tronomic knowledge.

THE DECAY OF TREES.—Many trees, under  
certain conditions, says a Canadian author-  
ity, rot easily, while under other conditions  
they are almost imperishable. Bass-wood  
was early considered a poor wood for fence-  
ing, as it rotted so easily. Observations  
showed that with the bark on, it soon rotted,  
but without the bark it remained sound.  
The same thing is true of elm, but in a  
lesser degree. Beech rots very easily if ex-  
posed to the elements, but under shelter re-  
mains sound. If covered by water it will  
remain sound for a long time. Oak, if ex-  
posed to the weather, loses its sap-wood, but  
the old wood remains sound for many years.  
I believe all young timber should either be  
put in water immediately after it is cut, or  
put under shelter, as the young wood begins  
to rot very quickly if it is alternately wetted  
and dried. It follows, then, that deteriora-  
tion takes place to a far greater extent than  
we imagine by letting young trees lie out in  
all weathers with their bark on, as they can-  
not resist wet without having been first  
dried. In my opinion all wood should be  
either put into water immediately after being  
cut, or at least when spring comes, as it is  
absolutely necessary that all timber should  
be water-soaked before any attempt is made  
to dry it. It is a well established fact that  
boards dry much quicker if the logs have  
previously lain in water. Another fact  
worthy of record is that water-soaked lum-  
ber is never attacked by insects, and hence,  
planks treated in this way can stand for  
many years without injury.—*Lumberman and  
Manufacturer.*

## Items of Interest.

The six months allowed for the redemp-  
tion of trade dollars have expired. It is be-  
lieved there are very few of these coins out-  
standing.

Shocking barbarities practiced upon the  
Georgia convicts by the lessees in the labor  
camps were testified to before Governor Gor-  
don, on September 8th.

The sale of the French crown jewels is  
said to have netted almost \$1,500,000. The  
historical heirlooms remaining unsold, and  
retained for the Louvre Museum, are said to  
be worth nearly double that sum.

A proposal has been submitted to England  
from France, that a commission be appointed  
to define a zone along the Suez Canal,  
within which the construction of fortifications  
and the concentration of troops shall be for-  
bidden.

The house in Springfield, Ill., in which  
Abraham Lincoln lived when elected Presi-  
dent, has become the property of the State  
of Illinois and is to be preserved as a mem-  
orial and used as a repository of articles con-  
nected with his life.

It is stated that the mobilization experi-  
ment in France has shown that all the re-  
serves could be embodied in three days, and  
that all the various regiments are ready to  
march. General Ferron considers the experi-  
ment a grand success.

The Canadian government's organ in  
Montreal asserts that the fisheries commis-  
sion will not be limited to the question of  
fishing rights, but will be authorized to con-  
sider the question of reciprocity and gen-  
eral commercial relations with the United  
States.

An official note, issued by the Brazilian  
Legation, at Paris, indicates an intention on  
the part of the Brazilian Government, to sup-  
press an attempt, made under the auspices of  
Frenchmen in Guiana, to found a republic in  
the neutral territory of Counani, between  
Brazil and Guiana.

The House of Representatives of Georgia  
has passed a resolution taking away the ap-  
propriation of \$8000 to Atlanta University,  
unless that institution shall give the Governor  
assurance that white students will not be ad-  
mitted. It is believed by many that this re-  
solution will be passed by the Senate, and  
that nothing more will be done with the  
Glenn bill. The only white students that  
have been attending Atlanta University were  
children of the Professors.

The net imports of gold during the last  
thirteen months were \$40,000,000. With the  
domestic production during the same period,  
this makes a total addition to the circulating  
medium of over \$70,000,000 in a little more  
than a year. The prospects are that before  
the end of the year a further addition of  
from \$40,000,000 to \$50,000,000 will be made  
to the gold in the country. The New York  
Evening Post believes that these facts ought  
to dispel all apprehensions as to an impend-  
ing money famine.

## Useful Hints and Recipes.

NASTURTIUM SEEDS.—Take them fresh  
from the vines. Cover with salt and water  
one day, drain, and cover with strong vine-  
gar, keep in glass jar. They are equal to  
capers with boiled lamb.

Delicate griddle cakes are made with one  
cupful of cold boiled rice or hominy or cerea-  
line. Soak over night in one pint of milk.  
Add two well beaten eggs, one teaspoonful of  
baking powder, a pinch of salt and flour to  
make a soft batter. Fry as usual.

STUFFED PEPPERS.—Slit the peppers, take  
out the seeds, and stuff with cabbage shred-  
ded very fine and English mustard-seed in  
equal parts. Put a small white onion and two  
cloves in each pepper. Tie them firmly up  
and put into cold vinegar. The cabbage  
should be sprinkled with salt and hung up in  
a bag to drain the day before it is used.—*The  
Caterer.*

CHILI SAUCE.—One-half peck of ripe  
tomatoes, peeled and cut in small pieces,  
one-quarter peck of onions chopped, one  
dozen green sweet peppers cut fine, one-  
quarter-pound white mustard seed, two table-  
spoonfuls brown sugar, one-half cup salt,  
one ounce of whole white pepper, one pint  
of vinegar, one ounce each of ground  
cloves and allspice. Tie the spice in thin  
muslin and leave in while boiling. Boil all  
slowly three or four hours, and keep in air-  
tight jars.

PICCALILLY.—One-half peck of green  
tomatoes, one large head of cabbage, one-  
half dozen green, sweet peppers (remove  
the seeds from the peppers), cut them in  
slices, chop fine, sprinkle with salt and put  
them in a bag to drain twenty-four hours.  
Chop a quart of onions, salt and pour boil-  
ing water over them, let them stand two or  
three hours, and drain thoroughly. Put all  
in a kettle with two red peppers, one pound  
of brown sugar, two ounces of mustard seed,  
one ounce of celery seed, one ounce of whole  
cloves, cover with vinegar and boil a half-  
hour.

HOW TO TELL GOOD MEAT.—Dr. Lethe-  
by lays down the following simple rules for  
the guidance of those in search of good  
meat:—

1. It is neither of a pale pink nor of a deep  
purple tint.
2. It has a marbled appearance from the  
ramification of the little veins of fat among  
the muscles.
3. It should be firm and elastic to the  
touch. Bad meat is wet, sodden and flabby,  
with the fat looking like jelly or wet parch-  
ment.
4. It should have little or no odor, and the  
odor should not be disagreeable. Diseased  
meat has a sickly, cadaverous smell, and  
sometimes a smell of physic. This is dis-  
coverable if the meat is chopped and drench-  
ed with warm water.
5. It should not shrink or waste much in  
cooking.—*Hall's Journal of Health.*

## Books and Periodicals.

Any of the books here noticed can be had through our  
Publication House, 907 Arch Street.

SONGS OF NEW SWEDEN AND OTHER POEMS.  
By Arthur Peterson, United States Navy.  
Philadelphia: E. Stanley Hart & Co., 321  
Chestnut St. 1887. Pp. 134.

The contents of this neat little volume are  
worthy of the care the publishers have be-  
stowed upon them. The first part of the  
book seeks to preserve in unpretentious lays  
some of the scenes and incidents of the  
early Swedish settlers on the banks of the  
Delaware. The subjects are well chosen,  
and the author shows rare poetic taste and  
skill. The sketch of the settlement is ad-  
mirably given in the style of Longfellow's  
Evangeline. The other songs are sung in  
varied measures. The second part of the  
book is made up of miscellaneous poems of  
more than ordinary merit. The author has  
tenderly dedicated them as he says:

"—to her whose loving eyes  
Are still, as in my childhood's early days, the  
stars  
Which rule my heart; to her, my mother:  
songs  
Which she has praised have not been sung  
in vain."

THE PLEASURES OF LIFE. By Sir John  
Lubbock. New York: John B. Alden,  
Publisher, 1887. Pp. 107. Ideal edition;  
Small Pica type. Paper, 10c.; cloth, 25c.;  
postage, 5c.

This small but refreshing book comprises  
the substance of addresses originally deliv-  
ered at various schools and colleges. It treats  
in ten chapters of the Duty of Happiness;  
the Happiness of Duty; a Song of Books;  
the Choice of Books; the Blessing of  
Friends; the Value of Time; the Pleasures  
of Travel; the Pleasures of Home; Science;  
and Education. The author speaks out of  
the abundance of his heart; for, being him-  
self, as he tells us, prone to suffer from low  
spirits, he here offers for the use of others  
those thoughts and quotations in which he  
has himself found most comfort. Though  
he could not, without some limited a compass,  
refer to all our pleasures and blessings, we  
regret that he has not touched directly on  
religion, the highest source of happiness.  
The reading of this book will itself prove  
one of the pleasures of life. It is beautifully  
written, full of apt quotations from many  
authors both living and dead, and stimula-  
tive to a true, manly, noble life. Fascinat-  
ing as well in matter as in style, it cannot  
but afford help to many a weary and dis-  
couraged soul. The book is well printed on  
good paper and tastefully bound in cloth at  
the merely nominal price of 25 cents. Its  
republication gives Mr. Alden another claim  
on the gratitude of the reading public.

UTOPIA. By Sir Thomas More. New York:  
John B. Alden, Publisher, 1887. Ideal  
edition; Long Primer type. Paper, 10c.;  
cloth, 25c.; postage, 5c. Pp. 112.

Sir Thomas More's book is too well known  
to require special notice. It is a work of  
genius, justly celebrated both on account of  
its author, the learned and pious chancellor  
of Henry VIII., and on account of its  
thoughtful speculations clothed in fictitious  
garb. In it one of the greatest scholars and  
profoundest thinkers of his age sketches,  
with a masterly hand, his ideal of govern-  
ment and society; and while much will be  
found wild and chimerical, the book is far  
in advance of the period in which it was writ-  
ten, and discusses in a free and generous  
spirit questions of the highest importance at  
the present time. It is a work with which  
every scholar should be familiar. Ignorance  
of it is without excuse when Mr. Alden  
offers it in bound form for the small sum of  
25 cents.

IRVING'S LIFE OF WASHINGTON. New  
York: John B. Alden, Publisher. Vols. II.  
—IV. Small octavo; large Long Primer  
type, with numerous fine illustrations, por-  
traits, and battle plans, etc., bound in fine  
cloth, gilt top; price of the set, \$3.00;  
bound in half red morocco, marbled edges,  
\$4.00.

We directed the attention of our readers to  
this work when the first volume was issued.  
It is now complete in four handsome vol-  
umes, which would prove an ornament to  
any library. We heartily commend it to all,  
as one of the cheapest and most profitable  
investments they could possibly make.

The frontispiece of the October CENTURY  
is a striking portrait of Harriet Beecher  
Stowe, engraved by T. Johnson from a pho-  
tograph by Sarony. This portrait is apropos  
of a paper by James Lane Allen, entitled  
"Mrs. Stowe's 'Uncle Tom' at Home in  
Kentucky." The paper in the series on  
"English Cathedrals" is this month devoted  
to Ely. "The American Game of Foot-  
Ball" is the subject of a paper by Professor  
Alexander Johnston of Princeton College, in  
which the development of the Rugby game on  
this side of the Atlantic is described, and  
interesting aspects of the game are con-  
sidered. This paper is admirably illustrated.  
Mr. Stedman contributes a paper of criti-  
cism, entitled "Twelve Years of British  
Song," being chiefly extracts from the forth-  
coming supplement to the next edition of  
"Victorian Poets." "The Hundredth  
Man," by Mr. Stockton, reaches its conclu-  
sion in the present number with a denoue-  
ment which will be somewhat of a surprise  
to many readers. The third and last part of  
Mr. Harris's novelette, "Azalia," is also  
given. The short story of the number is by  
John Heard, Jr., a new name in magazine  
literature, and is entitled "Hand-Car 412.  
C. P. R." The Lincoln History consists of a  
concise recital of the Secession Movement as  
exhibited in Congress, in the Cabinet of  
Buchanan, and in the correspondence of cer-  
tain of the Southern leaders. The Novem-  
ber part will deal with the President-elect at  
Springfield. The papers in the War Series  
consist of "Marching Through Georgia and  
the Carolinas," by Captain Daniel Oakley;  
"Sherman's March from Savannah to Ben-  
tonville," by General Henry W. Slocum;  
and "The Battle of Bentonville," by Gen-  
eral Wade Hampton. The poetry of the  
number includes contributions by Richard E.  
Burton, Ellen M. H. Gates, Julia C. R. Dor-  
r, Samuel W. Duffield, Sarah M. B. Piatt,  
Helen Gray Cone, Louise Imogen Guiney,  
Robert Burns Wilson, together with "Bric-  
a-Brac" verse of the lighter type by Harri-  
son S. Morris, Esther B. Tiffany, James B.  
Kenyon, and Winifred Howells. "Topics  
of the Time" and "Open Letters."

ST. NICHOLAS for October is the last but  
not the least excellent number of the current  
volume. A charming story by Miss Alcott,  
with which it opens, lends strength to the  
hope that there are "more to come" in the  
new year of St. Nicholas. The present story  
is entitled "An Ivy Spray." Frank R.  
Stockton contributes one of his capital  
"Personally Conducted" papers, on "The  
Low Countries and the Rhine," with abun-  
dant illustrations. "General Grant at Vicks-  
burg" is the title of General Adam Badeau's  
war story, which is pleasantly supplemented  
by a very clever Southern sketch,—"Ole  
Mammy Prissy,"—by Jessie C. Glazier.  
There are four characteristic illustrations by  
E. W. Kemble, John R. Coryell tells about  
the curious habits of an absurd bird with the  
queer name of Kiwi-Kiwi; and Mary Safford  
writes about a self-respecting and knowing  
dog that stopped a mutiny. George J. Man-  
son tells ambitious youths how they may be-  
come successful dry-goods merchants; while  
boys of a more literary turn may gain en-  
couragement from "The Boyhood of John  
Greenleaf Whittier," as told by W. H.  
Rideing. Every one who has been reading  
Miss Baylor's interesting serial, "Juan and  
Juanita," and H. H. Boyesen's "Fiddle-  
John's Family" will, doubtless, turn at once  
to the concluding chapters of these two  
stories to see if they end quite satisfactorily.  
They do. Nora Perry, Mary Mapes Dodge,  
Rossiter Johnson, Frank Sherman, Alice  
Wellington Rollins, Juniata Stafford, and  
Margaret Vandegrift are among the other  
contributors.

THE ATLANTIC MONTHLY for October  
contains An Uncloseted Skeleton, Lucretia  
P. Hale and Edwin Lasseter Bynner; The  
"Wise Bluebird," Olive Thorne Miller; Two  
Moody of Failure—I, The Last Cup of  
Canary. II. The Young Man Charles Stuart  
revieweth the Troops on Blackheath, Helen  
Gray Cone; Our Hundred Days in Europe,  
VIII., Oliver Wendell Holmes; A Second  
Glance Backward, Susan Fenimore Cooper;  
Omar Khayyam, Graham R. Thomson; The  
Second Son, XXXII.—XXXV., M. O. W.  
Olinthant and T. B. Aldrich; Jean Francois  
Millet, The Millet Exhibition in Paris, Theo-  
dore Child; The Soul of the Far East, II.  
Language, Percival Lowell; Anecdotes of  
Charles Reade, E. H. House; Paul Potoff,  
XVIII. (continued), XIX., XX., F. Marion  
Crawford; Schurz's Life of Henry Clay;  
Emerson's Genius; The Contributors' Club;  
Books of the Month.

Published by Houghton, Mifflin & Co.,  
Boston, Mass.

LIPPINCOTT'S MONTHLY MAGAZINE. A  
Popular Journal of General Literature. The  
October number contains—Apple Seed and  
Brier Thorne, Louise Stockton; Literary and  
Social Recollections of W. D. Howells, L.  
R. McCabe; Promise, a Poem, Henrietta  
Christian Wright; The Government and the  
Public Works, L. M. Haupt; Abel Perry's  
Funeral, a Story, Josiah Allen's Wife; Im-  
munity, a Poem, Louise Imogen Guiney;  
Social Life at Williams College, James R.  
McDonald; The Seeker in the Marshes, a  
Poem, Daniel L. Dawson; The Lesson of  
Practicality, Junius Henri Browne; Zobeide,  
the Snake-Charmer, a Story, Annie Robert-  
son Nixon; My Experiences as a Wood-En-  
graver, J. H. E. Whitney; A Summer's  
Reckoning, a Poem, H. W. F.; Our Monthly  
Gossip; and Book-Talk.

## Married.

On the 25th ult., by the Rev. Reinhart  
Smith, Henry Finger to Annie Nissen, both  
of Glassboro, New Jersey.

September 21st, at the bride's home, near  
Salisbury, Pa., by Rev. J. M. Evans, Nevil  
R. Newman to Miss Mary Estella Grotfelty,  
both of near Salisbury, Pa.

## Obituaries.

Obituaries to be inserted must be no longer  
than three hundred words.

DIED.—August 28th, at the home of her  
daughter's, Mrs. John Barnhart, near Mount  
Pleasant, Pa., Mrs. Catherine Ruff, wife of  
Daniel Ruff, gently fell asleep in Jesus in  
the 84th year of her age.

Mrs. Ruff had been a consistent member of  
the Reformed church for nearly seventy  
years. Early in life she had given herself to  
the Lord, and ever after she found great de-  
light in serving her Master with a godly life.  
When, through sickness or infirmity, she was  
unable to attend the services of the Lord's  
house, she would send for her pastor to come  
and break to her the bread of life. Espe-  
cially during her last illness she loved to  
gather her children around her and have  
them join with her in reading of Scripture,  
singing and prayer. Though she seemed  
conscious that her end was near, all was com-  
fort and peace, and she passed away as in a  
quiet slumber.

She leaves a husband and eight children  
to mourn her loss. The services were at-  
tended by her pastor, Rev. C. R. Ferner, as-  
sisted by F. F. Bossart of the Lutheran  
church.

C. R. F.

DIED.—At Hagerstown, Md., September  
5, 1887, Miss Catharine Stahl, aged 86 years,  
1 month and 21 days.

The deceased was one of the oldest and  
also one of the most faithful members of  
Zion Reformed church of Hagerstown, Md.  
Her early life fell under the ministry of Rev.  
Jonathan Rahauer, the second pastor of the  
congregation, by whom she was baptized,  
and that of Rev. James R. Reilly, by whom  
she was confirmed. Hers was an even and  
outwardly an uneventful life; beautiful in  
its innocence and blamelessness, its charit-  
ableness and devotion. Her Christian faith  
was the support and solace of her soul amid  
the trials which came chiefly in the form of  
the removal by death, one after another, of  
her nearest and dearest friends. When old  
age drew nigh, with its usual infirmities, and  
dimness of sight made reading impossible, it  
was found to be a great comfort to have laid  
up in her memory many beautiful hymns  
and many passages of Scripture. With  
these, and with the hope of seeing again  
those beloved ones who had gone before her  
to the better world, she was accustomed to  
solace herself during her last days.

For some years the deceased and a young-  
er sister were the sole survivors of a once  
numerous family. They dwelt together, re-  
spected and beloved by all who knew them;  
not without anxiety as to the manner in  
which the final separation should take place  
that should leave one alone remaining. God  
ordered all things well. To the older sister  
death came calmly, peacefully, and, as it  
were, painlessly; bereft of its horrors; the  
beautiful close of a beautiful life. And now  
that one alone remains, surely He who has  
been so gracious to the one who has been  
taken will not forget the one who has been  
left.

DIED.—At Hagerstown, Md., September  
12th, 1887, Mrs. Lillie McComas Hammond,  
wife of William L. McComas, aged 26  
years.

Death sometimes seems intent upon vindi-  
cating for himself his title of "King of Ter-  
rors." He sometimes comes swiftly; clothed  
in terrible darkness; striking down youth and  
loveliness; causing unutterable sorrow.  
Such was the case in this particular instance.  
Death gave little warning. She who on  
Saturday night was well and bright and full  
of hope, lay struggling with death all Sunday  
and Sunday night, and passed away before  
the morning dawned. It was the first break  
in a happy family circle of three brothers and  
three sisters; a homestead from which  
neither parent nor child had as yet been  
called away by death. It inflicted upon a  
loving and beloved husband a sorrow for  
which there are no words, and upon two little  
children a loss rendered only the more  
pathetic by their being too young to be con-  
scious of it. It was all very swift. But four  
years had passed since her marriage; the  
beautiful home her husband had reared for  
her had been scarcely more than entered  
into; beautiful was their life, and all things  
were just beginning for them;—then, sudden-  
ly, the destroyer came.

What can we do in such cases except to  
pray for grace to say "Thy will be done."  
Let us hold fast to our faith in God; let us  
be still and know that He is God. What  
He does is well done. Our times are in His  
hand.

The deceased was very gentle and very  
beautiful; beautiful even in death. She was  
much beloved in the place in which she  
lived; and there was universal sympathy  
when her remains were laid away in what  
seemed so early a grave.

DIED.—On the 20th of September, after a  
brief illness, at Reading, Pa., Mr. Philip  
Zieber, in the 86th year of his age.

His wife Catharine (born Bruchman), with  
whom he lived in holy and happy wedlock  
over 64 years, survives him, as also nine  
children. Six of his grandsons acted as  
pall-bearers. During his long life he was an  
earnest, aggressive member of the Reformed  
church. Both as an officer and private  
member he sought the advancement of the  
kingdom of Christ. Liberal in the support  
of the church, generous in his contributions  
to the various claims of benevolence, regu-  
lar and devout in his attendance upon the  
services of the sanctuary, faithful in his fam-  
ily, and upright in his business life, he has  
left an example worthy of imitation by all.  
He "came to his grave in full age, like as  
a shock of corn cometh in his season," and  
yet his death was deeply lamented. On the  
26th ult. a large concourse of those who knew  
him well crowded the Second Reformed  
church, took part in the funeral services, and  
followed, in solemn train, to the Charles  
Cemetery, where his remains rest in peace,  
and the ivy and the pine symbolize his tri-  
umph and the hope of eternal life.

M.

DIED.—September 18th, in Hopewell  
township, Bedford county, Pa., Mrs. Chris-  
tina Batzell, aged 76 years, 8 months and 3  
days.

DIED.—At Lancaster, Pa., Sept. 15, 1887,  
Mr. Samuel F. Suter, aged 54 years, 5 months  
and 16 days.

The deceased was a consistent and devoted  
member of the First Reformed church,  
Lancaster, Pa. Though almost totally blind  
and otherwise bodily afflicted, he was, never-  
theless, a regular attendant on the services  
of the sanctuary, and always present when  
the holy communion was administered. In  
the various relations which he sustained in  
life he ever faithfully performed the duties  
devolving upon him. He was a loving son,  
an affectionate brother, and a wise and pru-  
dent counsellor of those about him. His  
memory will long be fragrant to all who  
intimately knew him, because of his sincere  
and earnest piety. For him it was indeed  
Christ to live and gain to die.

J. M. T.



## Religious Intelligence.

### Home.

The Cumberland Presbyterian General Assembly has advised the congregations to use unfermented wine in the Lord's Supper.

There is a falling off in the receipts of the American Board for the year just closed, of about \$26,000. The total income is \$464,373, of which \$98,404 came from legacies.

"A Young Men's Christian Association has recently been organized in Salt Lake City. No one with more than one wife can become a member." It certainly would not be a Christian association if otherwise.

The Trustees of the General Assembly of the Presbyterian Church report that they hold in trust for various uses the sum of \$460,521.02. Mr. James T. Young, of Chestnut Hill, Philadelphia, is the Treasurer.

The evangelist, Dr. George F. Pentecost, who is not to be confounded with his brother, the Rev. Hugh O. Pentecost, the eloquent advocate of Henry George's theories, will begin his evangelistic services at Amesbury, Mass., October 1st, and will afterwards go to Augusta, Me., and Lawrence, Mass.

The *Congregationalist* says:—"The new Sunday law in Connecticut amounts to something and has already accomplished something nobody will deny. It is no slight thing to stop excursion trains and release, in great measure, 10,000 employees from work, or the liability to be called on to work, for railroad corporations on Sunday.

The immigration of Finns has been unusually large the past summer. They have settled in various places in New England, the West and the Northwest. A new Finnish church (Lutheran) was recently dedicated for these people in Ishpeming, Mich. At the dedicatory service selections of Scripture were read in Finnish, Norwegian, Swedish, German, English and Syrio Chaldaic. The sermon was in English.

According to the Minutes of the Cumberland Presbyterian Assembly, just out, says the *St. Louis Observer*, the record of this Church stands as follows: Ministers, 1,563; licentiates, 240; candidates, 247; congregations, 2,540; added during the year, 13,995; total membership, 145,146. Compared with last year this shows a gain of 16 ministers, 9 licentiates, 39 candidates, and 6,582 members; and a loss of 6 congregations, while 361 less were added to the Church. The colored Church reports a gain of over fifteen per cent. in membership.

The Reformed Presbyterians, or Old Side Covenanters, in this country have eleven presbyteries, 119 congregations, 103 ministers, 10,832 members, and 12,102 attendants at the Sabbath-schools. Last year they contributed to Foreign Missions, \$14,735; Home Missions, \$2,607; Southern Missions \$3,478; Chinese Missions, \$1,736; Theological Seminary, \$3,034; Education, \$15,839; sustentation, \$2,380; Church Erection, \$17,817; pastor's salaries, \$83,900; miscellaneous, \$55,304; total, \$201,201. The increase in membership for the year over the previous year was 111.

Dr. McGlynn addressed the Methodist ministers of New York, at their usual meeting lately, when the following resolution was passed:

Resolved, That the members of the New York Preachers' Meeting, having heard with pleasure and profit the able and instructive address of Dr. McGlynn, while each member reserves his individual opinion concerning the land theories advanced by Dr. McGlynn, recognize in him a talented and sincere Christian brother and minister, with a call to a high duty, and we bid him Godspeed in preaching the Gospel of the fatherhood of God and the brotherhood of man.

The animosity excited among the Congregational churches of Brooklyn which led to the banishment of Plymouth church from local fellowship during the Beecher trial, promises to subside. During the last twelve years of his life Mr. Beecher was, in a sense, a religious exile in his own city. That circumstance never worried him, for he grew more widely honored and loved there every year, and the entire city mourned his death in common with the country at large. Since then some of the churches who took hostile stand toward him have relented in respect to Plymouth church, and a movement to bring them again into the Council has been gladly welcomed by the seceders. Notice of the movement in the newspapers made the topic one of congratulatory remark in the churches to-day, and there were indirect allusions to it from some of the pulpits. There seems no doubt that the churches will again be united, every one of them extending full sympathy and fellowship to Plymouth church except the Church of the Pilgrims, to which Rev. Dr. Storrs ministers. Dr. Storrs was a Tilton man during the trial, and he will doubtless carry his convictions to his grave.

### Foreign.

The High Consistory of Bavaria, denies the privilege of sponsorship to Methodists on account of their contemptible position in regard to baptism.

It is the intention of General Booth, of the Salvation Army, to dispatch bands of Salvation missionaries to Zululand and South America. The work has already begun in Jerusalem.

The Roman Catholic Church has in Great Britain 1,600 chapels, 224 monasteries, 415 convents, 29 colleges and 2,599 priests. The gains since 1870 have been as follows: chapels, 256; monasteries, 155; convents, 182; colleges, 9, and priests 872.

Dr. Horatius Bonar, is not an Episcopalian, and the effort of the Bishop of Liverpool and other churchmen to raise a fitting jubilee testimonial to Scotland's stanch Free Churchman is very gratifying to those who do not like to think of denominational lines as impossible barriers.

A site has been thus early fixed upon for the next sessions of the Scottish Free Church Assembly at Inverness in May next. The piece of ground selected is a vacant space in Ardross street, adjoining the Victoria Hotel. The building is to be of wood, and will accommodate about 2,000 persons.

On Foreign Missions the Church of England now spends £1,216,000 annually; of the two great missionary societies, that of the Propagation of the Gospel collects £120,000 per annum, and the Church missionary

society £240,000—more than three times the amount subscribed in 1837. The British and Foreign Bible Society has more than doubled its income during the last fifty years. In 1837 it was £108,740 19s.; in 1886 it was £240,728 15s. 5d. In 1837 the cheapest Bible cost 2s. a copy; in 1886, 6d. A New Testament cost 10d. in 1837; in 1886, 1d.

The Roman Catholic Church, by the recent action of the German government, has been awarded exclusive missionary jurisdiction over a territory of about two thousand square miles in East Equatorial Africa. This pre-emption of a missionary region in the interests of Romanism is hailed by the *Catholic Review* as inaugurating a new policy of allowing representatives of only one religion in a single field, and the German government is commended for introducing this new method of fostering the spread of Christianity. Protestants familiar with the history of Roman Catholic Missions are not favorably impressed with governmental regulations of this sort.

### HE WOULD NOT PAY A CENT FOR IT.

A gentleman in Birmingham, Ala., seventy-five years of age, who had suffered with gout for thirty years, was recommended by a friend to try the Compound Oxygen, but he had so little faith in it that he "would not pay a cent for it." This friend then sent for a Treatment and he consented to try it. At that time he was suffering with intense pain in knees and feet; the latter much swollen. Was greatly emaciated and had been prostrated for weeks at a time. A few weeks since this friend visited him, and then wrote as follows:

COLUMBUS, ALA., June 15, 1886. "I have just returned from visiting Mr. Ward, and was highly pleased to find him greatly improved. He and his wife are in high spirits. He has had a terrible time for months. Feet, hands, ankles, and knees had been terribly swollen. For months and months he had not been able to have even a part of a night's sound sleep. After commencing the Home Treatment he had one of his worst spells for two or three days, and had given up all hope even of the Compound Oxygen. But he stuck to it. The first of last week he got one night's good, refreshing sleep. When he awoke the next morning he said to his wife, 'I have had a good night's sleep for the first time in months. But this is only temporary. I fear I shall not be able to sleep any to-night.' But he did, and every night since he has slept well. He told me, on Sunday, that his hands were in their natural shape now, for the first time in many months, and that he believed the swelling in the knees and ankles would now subside, as they were itching a great deal."

In the Treatise on Compound Oxygen can be found a full history of the remedy, and a large list of many more such interesting cases, which will be sent free by addressing Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

No one should laugh at men but him who right heartily loves them.—*Jean Paul Richter.*

"I have taken, within the past year, several bottles of Ayer's Sarsaparilla, and find it admirably adapted to the needs of an impoverished system. I am convinced that this preparation, as a blood purifier, is unequalled."—*C. C. Dams, Pastor Congregational church, Andover, Me.*

No sweet love but honesty.—*Robert Green.*

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#### Charming Effect.

Dr. J. R. Schwartz, Harrisburg, Pa., says: "I used it in a case of dyspepsia, with charming effect, and am much pleased with it."

Robert B. Swisher has been appointed postmaster at West Auburn, Pa.

### ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.



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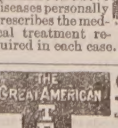


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Offer carefully selected loans on Farms and choice City property in Kansas. Principal and interest guaranteed drawing 6, 7, and 8 per cent., semi-annual interest, according to location. No loans made that have not previously been examined by an approved Examiner.

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We refer by permission to Rev. T. F. Stauffer, Abilene, Kans., and Rev. D. B. Shuey, Emporia, Kans.

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Contracts. I take money to be invested in Real Estate and give "Investment Contracts" therefore, by which I agree to use my best judgment, buy on the lowest and best terms possible, look after the property, pay taxes and assessments, take all titles in the name of the investor, sell to best advantage, and when the deal is closed the investor shall first receive all of his other money back with interest at 7 per cent. and one-half (1/2) the profits.

I take the other one-half (1/2) the profits instead of commissions or other compensation. Send for copies of my "Investment Contracts." After several years' experience I have never netted the investor less than 12 per cent. Money also loaned on real estate at 7 per cent. to 8 per cent. References furnished on application.

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AND PERIODICALS

FOR SUNDAY-SCHOOLS,

PUBLISHED BY THE REFORMED CHURCH PUBLICATION BOARD,

REV. CHAS. G. FISHER, Superintendent



Synod of Reformed Church of the United States.

One Hundred and Forty-first Annual Sessions.

According to adjournment, the Synod of the Reformed Church of the United States will hold its annual sessions in the First Reformed Church at Sunbury, Pa., on Wednesday, October 19th, 1887, at 7:30 P. M. The Stated Clerks will please forward to me the credentials of the delegates of their respective Classes ten days prior to the meeting of Synod.

**Railroad Arrangements.**  
The undersigned takes pleasure to state that a reduction in railroad fare has been secured for delegates and their families, and others who may desire to attend the sessions of Synod to be held October 19th at Sunbury, Pa.

Orders for Excursion Tickets have been obtained from the Philadelphia and Reading Company, and also from the Pennsylvania Railroad Company, including the following divisions:—West Jersey R. R. and branches; Penna. R. R. Division; Phila. and Erie R. Division; Philadelphia, Wilmington and Baltimore, and the Northern Central Railway Division.

Those desiring to avail themselves of this privilege will please inform themselves accurately as to the route on which they intend to travel and make their application for orders accordingly. As the Stated Clerk is required to give the name and route of each person to whom an order is issued, applicants will see the importance of definitely stating these facts. Send a stamped envelope containing your address, and let your application be no later than the 15th of October.

JNO P. STEIN,  
Stated Clerk of the Synod of U. S. Millersville, Lan. Co., Pa.

Notice.

The Women's Missionary Society of Philadelphia Classis will hold its second annual meeting on Tuesday, October 11, in St. Matthew's church, Chester county, Pa. Morning session at 10.30, for business, election of officers, etc. Afternoon session at 1.30, will consist of reports, addresses and interesting exercises. Carriages will meet the 7.40 A. M. train from Broad and Callowhill streets, Philadelphia, at Anselma. Delegates from each congregation in the Classis, with their friends, are earnestly requested to attend.

Notice.

All delegates to the Synod of the Reformed Church in the United States, to convene at Sunbury, Pa., October 19, as also all visiting brethren expecting entertainment during the sessions, will please notify the undersigned at least ten days prior to the meeting, as we cannot insure entertainment to those not complying with this request.

J. CALVIN LEINBACH,  
Sunbury, Pa.

Notice.

The missionary societies of the Pittsburg Synod who, at the late convention held in Pittsburg, pledged themselves to pay a certain sum towards sending Rev. Schneider, missionary-elect to Japan, this fall, are requested to send the money to the Treasurer, Miss Bertha Limberg, Butler, Pa., as soon as possible.

MRS. P. KEIL, Cor. Sec.  
Pittsburg, Sept. 29, 1887.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.  
Per Rev. Tobias Kessler, treas. Lebanon Cl. from Annville, Christ's Ref. S. S., Rev. J. E. Heiser, D.D., pastor. \$20 00  
Per Daniel Miller, collection at Anniversary of the Home, August 25th, \$118.50; proceeds from Meals and Ice Cream Stand, \$59.78. 30 38  
Geo. G. Plank, treas., from Ref. S. S., Arendtsville, Pa., coll. at Children's Day. 5 85  
From Mrs. Schubert, Phila. 5 00  
Jonas Miller, Fogelsville, 5 00  
New Goshenhoppen Ref. S. S., Rev. C. Z. Weiser, D.D. 50 00  
Mrs. Rebecca Brendle, Schaefferstown, 3 00  
Mrs. Dr. Roebuck, Litiz, 5 00  
Unknown Friend, Reading, 10 00  
Rev. J. C. Bucher, Lewisburg, 10 00  
Great Swamp S. S., Rev. C. Z. Weiser, D.D., 50 00  
Leinbach & Bro., Reading, Pa., 25 00  
Nancy Overbeck, Milton, 5 00  
Matthias Dotterer, Allentown, 30 00  
Sunday Schools of Womelsdorf at Union Service, 10 98  
Mrs. Kate Gerhart, Telford, Pa., 1 00  
Henry Brown, Hubersburg, Pa., 1 00  
Mrs. Henry Brown, do., 1 00  
Mrs. Anna M. Weiss, Wathena, Kansas, 10 00

\$435 49

N. B.—In acknowledgment of August 17 please read \$43.79 received from S. S. of Salem cong., Allentown, Pa., instead of \$40.79.

Thankfully received, C. G. Gross, Treasurer.

3716 Haverford Ave., Phila., Pa.

From B. F. Rush & Co., Reading, 5 gallons paint.

From I. S. Bechtold, Womelsdorf, Pa., horse hire, \$10.00.

Thankfully received, THOMAS M. YUNDT, Superintendent.

Philadelphia Markets.

Wholesale Prices.

Monday, October 3, 1887.

BREADSTUFFS.—Flour. Supers, \$2.25@2.65; winter extra, \$2.75@3; Pennsylvania, family, \$3.50@3.75; Pennsylvania, roller process, \$4.45; Western winter clears, \$3.75@4; do. straight, \$4.45; do. patent, \$4.25@4.50; Rye Flour, \$3.25@3.30 per bar.  
WHEAT.—We quote ungraded in grain depot, \$2.85; No. 1 Delaware red in elevator, at 85c; No. 1 Pennsylvania red, at 87c; and No. 2 red, 81c; October, 81c; November, 81c; December, 83c.  
CORN.—Sales of 600 bushels No. 2 high mixed, track, at 55c; October, 51c; November, 51c; December, 50c.  
OATS.—Sales of 1 car No. 3 white at 33c; 2 cars No. 2 white, 35c; October, 35c; November, 35c; December, 36c.  
PROVISIONS.—We quote Mess Pork at \$16; family Pork, at \$16.50@18.50; as to weight; shoulders in salt, 6c; do. smoked, 7c; breakfast bacon, 10c; Loose butchers' Lard, 6c; prime steam do. \$6.87@7; city refined do. 7c; Beef Hams, \$18.00; smoked beef, 14c; sweet pickled hams, 10c; as to averages; city family beef, \$8.50@9; City Tallow in hogheads, 4c.  
POULTRY.—We quote live fowls 10c@12c; live springers, 11c@12c. as to size; Dressed chickens, 12c@13c; dressed spring chickens, 13c@14c.  
EGGS.—Western at 21c, Pennsylvania and of nearby at 22c.  
BUTTER.—We quote creamery fancy, 25c; do. good to choice, 22c@24c; creamery prints, 28c; do. fair to prime, 24c@26c.  
CHEESE.—We quote New York full-cream fancy, 12c; do. do. prime to choice 11c@12c; Ohio flats, fancy, 12c@14c.  
REFINED SUGARS.—Powdered, 6c@6c; granulated, 6 1/2c; Crown A. 6c; crystal A. 6c; confectioners' A. 6c.  
COTTON.—9c for middling uplands.  
HAY AND STRAW.—We quote Timothy, choice, at \$15.50; do. fair to good, \$12.50@14; Rye Straw, \$16.50 for straight without wood.

WANAMAKER'S

PHILADELPHIA, Oct. 3d, 1887.

More Dress Goods than we have ever had before. More styles; more qualities. Remember this when you ask for samples. Be as definite as possible. It isn't enough to request "Black goods samples," for instance. We have a hundred kinds of Black goods. If you don't know the name of the desired stuff, say what you want it for; that will help us to pick wisely for you.

Fall and Winter Dress Goods rolling in. Tumbling over each other. From beyond the sea; from this side the sea; from wherever the best stuffs are made. The variety of 75 to \$1.25 Dress Goods is bewildering. Diagonals, Serges, Foulés, Cords, zig-zag stripes on diagonal ground, cords or stripes on an armure surface, and what not piled and pyramided till you wonder where the next lot will be put.

An every-thread-wool Flannel that won't shrink. Why? Because it has been shrunk. Scarlet Shaker Flannel, pure cochineal dye. 8 to 12 inches wider when it left the loom than it now is. 45 cents to \$1.

Same in white, twilled or plain, same price.

Another that has passed its shrinking days. Made 108 inches wide, now 84 inches wide. Fancy Flannel in variety of plaids and stripes. \$1.25 to \$1.75.

Scarlet Flannel (medicated), 25 cents to \$1.25. The best we have ever seen for the price.

Fancy Flannel Skirtings, 42 inches. Weighs 17 ounces to the yard.

Gray with blue bands  
Gray with black bands  
Red with black bands  
2 1/2 yards (over 2 1/2 pounds), \$1.25.

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Jack the Fisherman. By Elizabeth Stuart Phelps. 40 cents.  
The Bee Man of Orn, and Other Tales. By Frank R. Stockton. Paper, 50 cents.  
How I Found Livingstone. New edition. By Henry M. Stanley. \$2.75.  
Our Hundred Days in Europe. Oliver Wendell Holmes. \$1.10.  
Ran away from the Dutch. By Perelara. \$1.50.  
Letters of Thackeray. \$2.50.  
Making of the Great West. By Drake. \$1.35.  
The Earth Trembled. By E. P. Roe. \$1.  
Shores and Alps of Alaska. By H. W. Seton Karr. \$2.80.

Not one in a thousand can read all the New Books; scarcely one in a hundred cares to. But who is there that would not thank a book-wise friend for saying why this book should be read and that book skipped? That is what BOOK NEWS will do for you. It gives the pith and marrow of every New Book without spite or bias. October number out, with portrait of Dr. S. Weir Mitchell. 5 cents, 50 cents a year.

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**Fine Carpets,**

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**FINE CARPETINGS,**  
Of OUR OWN and other Standard Manufactures.

Come and see us in our new quarters.

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On FARMS in CENTRAL KANSAS.

We loan only on IMPROVED farms, not over one-third of their actual cash value. Our location enables us to reach and personally inspect every farm on which we have a loan.

GIBSON, REEDER & CO.,  
Loan Brokers, McPherson, Kansas.  
Correspondence solicited. References given.

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And all defects of speech Permanently Cured.

Mr. John D. Wattles, publisher of the Sunday School Times, wrote to an inquirer as follows:—"I have seen a number of Prof. Johnston's stammering patients, before and after cured. He seems to have excellent results. I consider him a man of good character, who will deal honorably with those who consult him."

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Instructive articles on "How to Appear Well in Society," "How to Talk Well and Improve your Grammar."  
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SPECIAL

FROM

STRANDBRIDGE & CLOTHIER.

The Extraordinary Attractions of the Centennial Celebration, and the great public interest centered therein, have caused us, for a time, to postpone inviting conspicuous attention to the unparalleled attractions we have to offer the present season.

For the first time since the occupancy of our new buildings we are able to say that we are fully prepared for the transaction of the Dry Goods business in a manner satisfactory to ourselves. Opening our new store addition late in the Spring, we are, naturally, not able to perfect our arrangements the first season.

During the entire Summer we have been in a state of preparation, with an army of workmen busily engaged day and night in thoroughly renovating our old store premises, so that in convenience for customers and in facilities for the transaction of business they will fully correspond with the new additional buildings, which have also been effected. This work of preparation and of finishing is at last accomplished, and we are able to open

THE AUTUMN OF 1887

Equipped for business in a way that we have never before. With more space devoted to the sale of Dry Goods than any other American house—more than double the number of square feet heretofore occupied by us with the same goods—we shall hope the crowding of former seasons will be avoided, and that our great army of patrons will be most comfortably served at all times.

With the large additional space and vast increase of facilities for the transaction of business we have extended our line in every direction, and dating many months back we have made preparations for this season far exceeding all that we have ever attempted in the past.

We now invite the public to view our arrangements, and, in particular, to inspect the great array of FOREIGN AND DOMESTIC STUFFS, which from this day forward will be displayed on our counters, confident as we are in the belief that no American house can hope to exceed them.

EIGHTH AND MARKET STREETS, PHILADELPHIA.

PHENOMENAL SUCCESS!!

Has attended the introduction of Dr. Scott's Genuine Electric Appliances in the United States. Year after year their popularity grew with unprecedented rapidity, until to-day their merit and reputation are known throughout the whole civilized world. They are simple and agreeable remedies, supremely efficacious, durable and convenient. They do not injure, like medicine, and can be worn with good effect and intense satisfaction by the most feeble as by the robust.

THEY PREVENT AS WELL AS CURE. For this reason they should be worn by all. The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism do not benefit or cure, and they daily practice the same, as your own physician will inform you.

Here are a few of the Testimonials which the Mail brings us every day:

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PROMOTES HEALTH STRENGTH & ENERGY.  
A BOON TO MEN. A BLESSING TO WOMEN.  
Advice a Pamphlet Free.  
**DR. SCOTT'S GENUINE ELECTRIC BELT & CORSET.**  
CURES RHEUMATISM, INDIGESTION, NERVOUS AFFECTIONS, NATURAL OWN REMEDY.  
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East Berlin, Pa. "Four Belts has cured me of Insomnia and Nervousness, and has also had wonderful effect on Neuragic affection of the chest."  
St. Louis, Mo. Dr. Scott's Electric Belts and Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. B. EASON.  
CAUTION.—ASK FOR DR. SCOTT'S ELECTRIC AND MAGNETIC Belts on the market, some of which retail as high as \$10.00 to \$20.00, but we challenge the whole world to produce so powerful and effective a Belt as our \$3 one. Ours is good value for the money; hence we sell fifty cents of any other make. Our prices are as follows:  
Regular Standard Belt, full power, \$3.00  
Extra-line Red Satin Belt, full power, 5.00  
Nerve and Lung Invigorator, " 5.00  
Chest Protector, " 3.00  
Throat " 2.50  
Sciatic Appliance, " 3.00  
Leg " 5.00  
Shoulder " 5.00  
Knee Caps " 5.00  
Anklets " 3.00  
Wristlets " 2.00  
Insoles, all sizes per pair... 50  
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